

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## A Question of Profit and Loss

By Rev. George W. Truett, D.D., LL.D.  
Lived 1867-1944

Long Pastor of First Baptist Church, Dallas, Texas

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

—Mark 8:36.

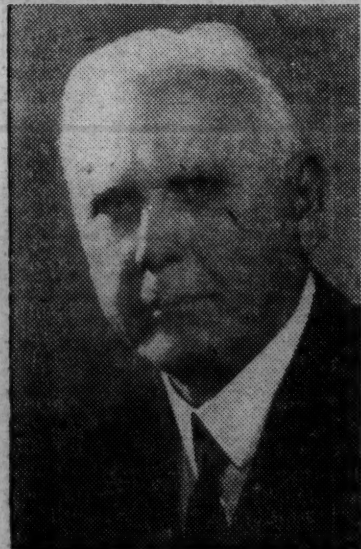
Those who read the Bible—and certainly every man and woman should read the Bible every day, whatever else you may or may not do—those who read the Bible do not read it long without making the discovery that the Bible is the book which calls our attention to the big questions, the eternally important questions. Many of these questions are searchingly personal and others of them are social questions, touching upon our relations to other people.

Take, for example, the very first question in the Bible: "Where art thou?" This question is searchingly personal and very soon thereafter you come upon the question searchingly social: "Where is Abel, thy brother?" We are bound up together in the big bundle of life. If anybody in the world goes wrong and you and I could have by any means prevented it, God tells us he will require his blood at our hands.

As we turn through the Bible, other questions stand out like mountain peaks: "Is thine heart right?" Why does that matter? It matters everything, because out of the heart are the issues of life. Then this question confronts you: "What is your life?" Further on we come upon Job's question: "If a man die, shall he live again?"

We will take as the question for our meditation today that remarkably familiar question asked by Jesus: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

If a man should gain the whole world, so that over it he could write: "This is mine," and do so at the loss of his soul, the transaction would be an infinitely tragic failure. Supreme things are often lost by inattention. Business, well-ordered for a season, again and again later along goes on the rocks because of inattention. Too much was taken for granted in the administration of the business. Care was not sufficiently exercised in guarding every point in development and conservation of the business. A man is wise in the realm of business if he will look carefully and frequently to the conditions of this business, and himself have detailed knowledge about it, no matter how many his workmen, or how much they may be trusted. Supreme things often are missed and lost through inattention.



Dr. George W. Truett

Now, here the Master sets before us supreme things, and sets them in contrast, and asks this question of the ages: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" The case is stated as strongly as language can put it. You will note the two objects set in contrast—the world, and a human soul.

### I. IF A MAN GAINED THE WHOLE WORLD

Look first at the world. Je-  
(Continued on page 11)

**DON'T MISS PAGE 2**  
Article by Editor  
"Baptist Papers Miss the Point!"

One of the Second-Prize Winners in the Second Annual \$1,600 "Sermons on Vital Public Issues" Contest

## Should We Burn the Revised Standard Version?

by Dr. John S. Wimbish

Pastor Calvary Baptist Church  
New York City



Dr. John S. Wimbish

A year ago last November, down in the hills of North Carolina, an independent Baptist preacher set fire to a page of the Revised Standard Version of the Bible. Violently objecting to what he called "the masterwork of Satan," he contemptuously threw the mutilated book into an ash can. Of course, such sensational conduct on the part of an ordained clergyman created worthwhile copy for our journalists, and accounts of his incendiary action appeared in many newspapers and magazines.

Now, while I do not condone such tactics as those employed by our southern brother, I do believe it wise for us to examine a bit this highly publicized volume which has been copyrighted by the National Council of Churches.

I would use as a basis for my message the dramatic story found in the thirty-sixth chapter of Jeremiah.

We find wicked Jehoiakim on the throne of Judah, holding the scepter of power. Jeremiah, the weeping prophet, has received repeated warnings from God that divine judgment is about to fall upon the children of Israel because of their idolatry and profligacy. But in His mercy, the Almighty promises to substitute redemption for retribution if His people will but repent.

It is in the fourth year of the evil monarch's reign, and we see God's prophet in a dimly lighted dungeon. Jeremiah has been bound by the godless intelligentsia so they would no longer be aggravated by the Word of the Lord from the lips of the prophet.

But the Almighty instructed Jeremiah to write down His words.  
(Continued on page 6)

## SWORD Great Blessing to Ministers and Missionaries

By Viola Walden, Secretary to Dr. John R. Rice

THE SWORD OF THE LORD takes great pride in considering itself a true friend to preachers who stand for the fundamentals of the faith. We have nearly 40,000 preachers on our subscription rolls who are receiving the paper every week in their study or on their field. Thousands of them write to tell us of the great blessing this paper is in their ministry. Other tens of thousands are greatly blessed but do not take time to let us know how the paper has helped them. However, those who do write encourage our hearts with the reports that they give.

Recently a letter came from Missionary F. V. Wallin, in which he said:

"We have recently returned from India where we served as missionaries under the Evangelical Alliance Mission. During the last term in India we received THE SWORD OF THE LORD quite regularly. We greatly appreciate your kindness in putting our name on the mailing list. Many of the articles in THE SWORD OF THE LORD were a real blessing to us personally as well as an inspiration and help in the work. We have given out many of your tracts, 'What Must I Do to Be Saved?' in the Marathi and Hindi languages..."

Rev. L. Hugh Eiland, pastor of the Mount Hermon Baptist Church, in Washington, Pennsylvania, wrote telling how THE SWORD OF THE LORD helped lead him into the ministry, instead of a

dance instructor. He writes:

"Seven years ago my wife and I started taking THE SWORD OF THE LORD and have not missed an issue since. The influence of the articles contained in this paper has been great. During the days when God was dealing with me to go into the full-time ministry this paper brought much enlightenment. My plans and efforts were to be a dance instructor, but, of course, I could not continue in that channel after seeing plainly what God's Word has to say about that matter.

"Many other spiritual helps have been ours through THE SWORD OF THE LORD, which are far too numerous to relate in a letter."

Thank God for this life which was saved from ruin and wasted accomplishment through the plain Bible teaching of THE SWORD. Who knows where this young minister would have been today if it had not been for this paper? Oh, that others would seriously take it upon themselves to place this dynamic paper into the hands of young men and young women, for the moulding of their lives into a heavenly pattern. Many, many young people could be saved untold grief and heartache if only some older person were interested enough in their welfare to see that they re-

(Continued on page 4)

## Partakers of the Things of God

By Dr. Tom Malone

Pastor Emmanuel Baptist Church  
Pontiac, Mich.



"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

This word *partaker* is really a most wonderful word as we study it in the New Testament, where it is used about thirty-one times. To be a partaker means actually to "become a part of and have something become a part of you." In I Corinthians 9:13, where we read of the Old Testament priests, we see that they which wait at the altar are **PARTAKERS** with the altar. This doubtless refers to the fact that the priests ate a portion of the offering brought to the altar and by so doing, the offerings actually became a part of them.

Now in the Word of God we find ourselves—the believers as partakers of the wonderful things of God. Peter in his epistles uses the word *partaker* very freely; he teaches that we are partakers of His divine nature (II Pet. 1:4), partakers of Christ's suffering (I Pet. 4:13), and partakers of Christ's glory (I Pet. 5:1). Paul uses the word five times in I Corinthians 9 and 10.

As we study the word *partaker* in the New Testament, it seems that it actually has two meanings: one meaning is "to have in com-

mon" or to be "a companion of or partner with." But the stronger meaning of the word is "to eat, to become a part of and to have become a part of you." This latter meaning seems to be that intended in the use of the word when it is used in connection with a Christian's "partaking" of the things of God. He actually becomes a part of those things and they become an inseparable part of him.

Now we cannot look at all the thirty-one verses in the New Testament where the word *partaker* is used, but I would like for you to consider with me five verses in the book of Hebrews alone where the Christian is seen as a "partaker of the things of God." These five things become a part of him.

### I. Partakers of the Heavenly Calling (Heb. 3:1)

"Wherefore, holy brethren, **PARTAKERS OF THE HEAVENLY CALLING**, consider the Apostle and High Priest of our profession, Christ Jesus."

The believer has become a part-

(Continued on page 8)



# Baptist Papers Miss the Point!

"Texas Baptist Standard" and "Louisiana Baptist Message" Say  
THE SWORD'S Stand Against Supporting Modernism in the  
SBC Co-operative Program Means "Down With Southern  
Baptists." That It Is "Attack on the Tithe"

By the Editor

"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God." —III John 9-11.

We are deeply gratified that THE SWORD OF THE LORD is read and quoted in Christian magazines around the world. Articles from it are translated into many foreign language papers. We have many, many requests for permission to republish some articles or sermons in other magazines, and frequent requests for permission to publish in tract form material from THE SWORD OF THE LORD. And we are always pleased. And of the 38,000 ministers recently counted on THE SWORD OF THE LORD subscription rolls, in America and in some eighty foreign countries, reports indicate that literally thousands of them quote from THE SWORD OF THE LORD and use it for sermon material suggestions and illustrations.

It is not surprising that some good Christian editors disagree with THE SWORD OF THE LORD. And we are not downcast when good men differ with THE SWORD OF THE LORD; but we think they ought to be charitable and Christian and honest in their disagreements.

Recently readers have sent us clippings from two Southern Baptist papers which, I think, are worth notice because they are misleading, unkind, and not true to the facts. With the best of intentions, and in Christian charity, I call attention to these clippings for the purpose of clarifying the facts in the case and to indicate what I think are the duties of Christians in such matters.

## I. The Louisiana "Baptist Message" Accuses This Editor of Saying, "Down With Southern Baptists!"

A pastor of a First Baptist Church in a Louisiana city wrote to me as follows:

"Dear Dr. Rice,

"Enclosed you will find an article that appeared recently in the official state Baptist paper here in the State of Louisiana. I thought you might be interested in reading it.

"This article is an example of what I have preached for almost ten years, that there are some preachers who are so de-

nominational minded that they will not face any kind of truth that is contrary to the 'Program.' Let me say right here, Dr. Rice, that this article is not typical of all of us here in Louisiana. There are many preacher brethren here, like myself, that love THE SWORD OF THE LORD and everything it stands for. You are doing a great job, and in the spiritual crises you and the SWORD have always been an inspiration to me.

"There are many issues that face us as Bible-believing preachers that are contrary to Scripture, but there are three things that I have found in my ministry that the 'programmers' have taken issue with me about, that stand out above all else.

"1. Premillennialism—There have been many times when, as a strong preacher of the second coming of Christ, I have been accused of being a fanatic, of wasting time preaching something more constructive (namely the Program). The Program is all right in its place, but it is not the Gospel.

"2. Independence of the local church—I am still an old-fashioned Baptist who believes the local church has no head except Christ; that no man-made organization has any authority over the local body of believers. They can conduct their own affairs as the Spirit leads.

"3. Mass evangelism—I have practiced this, preached this, and believe this. If scriptural methods are used, there can be no doing away with mass evangelism. Whether men believe this or not, it is true just the same.

"May God bless you, Dr. Rice, is my prayer. I am your brother in,

"The lovely name of Jesus,"  
(Signed) \_\_\_\_\_

That is a good, forthright letter—moderate, spiritual, sensible, and true to the old-time Baptist position.

Our brother enclosed the follow-

ing clipping from the Louisiana Baptist Message:

### "Down With Southern Baptists!"

"Dear Dr. Tinnin:

"Wait a minute! I didn't say the title of this letter to you. Another guy said it. And in no uncertain terms! Maybe you got the paper, too. In case you miss it, here's what the man said:

"We believe that honest, Bible-believing Southern Baptists must turn their backs on the Co-operative Program. Everybody who gives a dime to the Co-operative Program is not only supporting modernism in some of the seminaries and colleges but is helping to build a Romish priestcraft, which will take away the liberties of the people, will stop the mouths of preachers, and will frighten ministerial students and will brow-beat independent-minded Christians."

"That's the kind of thing I don't like to read, especially when I recognize that a good many of our so-called leaders are beginning to associate with this kind of propaganda, and at least give it the blessing of their presence—both on the printed page and in the meetings together.

"No, Doc, I don't think that we have any paragon of perfection as a program of organized Christian effort as Southern Baptists. I've been pretty critical of it myself, as you know. Where there is something to criticize, let's have at it. But when it comes to an open invitation to have done with it, that's something else. It is only through constructive criticism that any kind of progress is made, so let's pick ourselves to pieces in efforts to make our Christian witness more effective.

"Southern Baptists have had a rather good record of success. A lot of camp followers are putting forth efforts to get on board and share in the success. It is cause to wonder if the belated joining is for any selfish motives especially when so many have a long history of battling from without. Maybe their lack of success outside causes them to want to bore from within. A far more dangerous procedure.

"Doc, there's an awful lot of sniping going on these days. If you'll check, you'll notice that it's coming from a right-wing bunch of separatists who have always been malcontents. I don't like to call names, but they're available. It disturbs, though, when men in high leadership are joining forces that are openly hostile to that for which we stand. No, I'm not talking about either the National or World Council of Churches. I'm referring to another group of extremists.

"If they don't like us, they need not get in with us and then try to 'steal both sheep and sheepfold.' They can go on and form a group of their own. Then, when they're gone someone can fight over the remains.

"Me? I'll remain,

"Baptistically yours,"  
G. Avery Lee

The quotation given in Brother G. Avery Lee's article in the Baptist Message is from THE SWORD OF THE LORD. When the executive committee of the Hamilton County Association, at Chattanooga, Tennessee, censured the Highland Park Baptist Church and Dr. Lee Roberson and the Tennessee Temple Schools, because they did not put all their gifts through the Southern Baptist Co-operative Program, I called attention of THE SWORD OF THE LORD readers to that attack on Dr. Roberson and the church and schools. I mentioned that the Highland Park Baptist Church baptizes some three times as many converts each year as any other church in the Southern Baptist Convention, and that it has a far larger missionary program than any other Southern

Baptist church. The Highland Park Church is true to the faith. The Tennessee Temple Schools are sound in doctrine and practice. The only objection is that they do not allow denominational headquarters to decide where they should put all their money. So they are attacked. And that attack was published in some 17 Baptist papers, showing a concert among Baptist leaders which, it seems, could not be accidental.

I also had in mind and mentioned, I believe, the case at Rocky Mount, North Carolina, where a disgruntled minority in the church went to court and, with the help of Baptist leaders, took the church property away from the majority of the church because this majority opposed the modernism in Southern Baptist Seminary, and refused to continue to support the Southern Baptist Convention, and withdrew from it. Having in mind the constant pressure to keep preachers from getting jobs if they do not support the Co-operative Program wholeheartedly, the pressure on ministerial students warning them that they cannot secure pastorates unless they are graduated from Southern Baptist schools, and the threat to seize the property wherever possible, of any church that does not support the Southern Baptist Convention Program and continue its affiliation, we wrote the statement quoted. We still believe it.

"We believe that honest, Bible-believing Southern Baptists must turn their backs on the Co-operative Program. Everybody who gives a dime to the Co-operative Program is not only supporting modernism in some of the seminaries and colleges but is helping to build a Romish priestcraft, which will take away the liberties of the people, will stop the mouths of preachers, and will frighten ministerial students and will brow-beat independent-minded Christians."

But we did not say, "Down with Southern Baptists!" We simply insisted, and repeated the word in a later edition of THE SWORD, that Southern Baptists ought to designate all their funds, giving to causes they know are right, and that they ought not to give any funds undesignated through the Co-operative Program.

There are two ways that a Southern Baptist church can give. It can give through the Co-operative Program, and that means that its funds go as already determined by leaders outside of the local church and heading the denomination. Or they can designate their funds and give to any particular Southern Baptist cause or other cause they like, and withdraw support from any Southern Baptist cause they think is unworthy. It is still true that "everybody who gives a dime to the Co-operative Program is... supporting modernism in some of the seminaries and colleges." He has no choice; the money is taken out of his hands and used according to a program set up outside the church. But every church can give its money to particular objects, and ought to do so.

And every individual Southern Baptist has the same choice. If he gives money to The Southern Baptist Co-operative Program, he is supporting the modernism at Southern Baptist Seminary at Louisville. He is helping pay to have men like Dr. Nels Ferre, Dr. Emil Brunner, Dr. George Buttrick, and Dr. McCracken of Fossdick's Riverside Church in New York, to lecture at the seminary. Baptists in North Carolina who give to the Co-operative Program sponsor modernism in Meredith College which had Dr. Nels Ferre teaching his infidelity in June of last year. Baptists in Florida who support the Co-operative Program are helping support Stetson University which had the Blue Barron's Orchestra in its rented airplane hangar for a dance, and playing in the University chapel. Baptists in South Carolina who support the Co-operative Program pay the salaries of matrons who chaperon dances of Furman University students. In other states,

(Continued on page 4)

## Youth's Corner

The Editor Answers  
Young People's Questions

### How do you evaluate the various translations of the Bible?

While there are some faults in the notes in the Scofield Reference Bible, yet there are many features of very obvious helpfulness, so recognized by strong Bible teachers everywhere. There is a very clear introduction to each book in the Bible, usually giving the author, date, the theme, the outline, manifestly very helpful. There is a very valuable introduction to the Pentateuch, to the historical books of the Old Testament, the poetical books, and to the prophetic books of the Old Testament. These introductions are scholarly, reverent, and very helpful to any real student of the Bible. One of the most valuable features is the paragraph headings. One can see at a glance the subject being discussed and can find a parable, an incident, a precept, instantly, by paragraph sub-heads. With the paragraph sub-heads are given references to other parts of the Bible discussing the same subject. The index to principal themes refers to certain great themes throughout the Bible, and to notes, definitions, etc., throughout the Bible on these principal themes. There are very important helps right on the pages where needed, giving the value of coins, measures, etc., and interpretations at hard places. No other reference Bible is so easy to use. The concordance, maps, lists of proper names, etc., in the Scofield Reference Bible are very, very fine. I prefer the King James translation with the notes of the Scofield Reference Bible.

I do not endorse the New Revised Standard Version of the Bible. I believe that it is not as accurate as the King James, not nearly as accurate as the American Standard Version. Those who translated it were modernists, and where there was a difference of opinion, they had a tendency to put in the modernistic viewpoint. I do not recommend people to buy it or use it.

I think the Williams translation of the New Testament is generally accurate and good, better perhaps than other one-man translations of the New Testament. I do not feel any one-man translation is as good as the King James Version, but I do believe that the Williams translation gives very careful attention to the tenses of the Greek verbs, and is especially helpful on some difficult passages.

Way's Translation of the Letters of Paul and Hebrews is a paraphrase; it waters down the truth in several places. I think it does more harm than good; it takes too many liberties with the Word of God and explains away the meaning frequently, creates irreverence for the Word.

I think the Pilgrim edition of the Holy Bible is good. The notes are prepared by fine men whom I know to be true to the Bible and fundamental in doctrine. The doctrinal positions are about the same as that of the Scofield Reference Bible, only they are made somewhat simpler for young people.

The so-called translation of New Testament epistles entitled Letters to Young Churches, by J. B. Phillips, is unscholarly, irreverent, inaccurate. Lots of good people, eager for something new, have been misled on this matter. Phillips is openly an unbeliever in the authority and infallible inspiration of the Bible. He feels perfectly free to put in words or even whole

(Continued on page 3)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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## News Flashes From Christian Schools

By Evangelist Walt Handford, Vice-President  
Sword of the Lord Foundation

September is a busy month on the campuses of Christian schools all over America. The first week or two are usually occupied in the feverish activity of making last-minute preparations for the arrival of the students. Then comes the avalanche of students renewing old acquaintances and rapidly making new friends. Following registration, the classes take up and another school year has begun.

This month we have news about new faculty members, new buildings and enrollment from a number of fine Christian schools.

**The Bible Institute of Los Angeles** this year expects an enrollment of between 750 and 800. The additions to the faculty are: Dr. Arthur Whiting, Th. D., who is now pastor of the First Baptist Church of New York City, (Dr. Whiting, who is a nationally-known Bible-conference speaker, will head the English Bible Department), Dr. Arnold Ehlert, M. L.S., formerly librarian at both Dallas and Fuller Theological Seminaries and Mrs. Helen Wentworth, M. A., instructor in art. Mrs. Wentworth has been teaching art in the public schools of Long Beach, California.

In mid September Dr. Billy Graham will lead a kick-off rally in Los Angeles to raise funds for Biola's new three-million-dollar campus to be located in suburban La Mirada. The new 50-acre campus is expected to be completed within a year. (See picture.)

**Wheaton College**, Wheaton, Illinois, announces the appointment of Dr. Evan Draper Welsh to the office of campus chaplain. Dr. Welsh was formerly the pastor of Ward Memorial Presbyterian Church of Detroit, Michigan, and previously was pastor of the College Church of Christ in Wheaton. He leaves a congregation of more than 1,000 members for his appointment as campus chaplain.

Also returning to Wheaton College is Dr. Carl Raymond Ludwigson who has resigned as president of Trinity College and Seminary in Chicago, to serve as an associate professor in the Department of Bible and Theology.

Dr. Kenneth S. Kantzer is returning as chairman of the Department of Bible and Philosophy after a year's leave of absence in Germany where he has done research work at various German universities. Dr. George L. Bate, who has been studying for his doctorate at Columbia University, returns to Wheaton's Physics Department, while Cyril D. Garrett, formerly director of the Wheaton Academy, will head the Department of Education, recently vacated by the death of Dr. Robert Cooke. Replacing Garrett as director of the Academy is Melvin Johnson of the Academy faculty. Other faculty appointments are: Mr. Edward Adams, as assistant professor of art; Miss Mary Nocera, instructor in Spanish, returning from a year at the University of Iowa where she earned her master's degree in Spanish; Edwin Hollatz as instructor in speech; and John S. Gabel, former fellow in Bible, who will be a full-time instructor in the Department of English.

At **Taylor University**, Upland, Indiana, a capacity enrollment of more than 550 students is expected this fall when school begins on September 12. This will be an approximate 8% to 10% increase over last year's enrollment.

A number of new faculty appointments have been made at Taylor. Mr. Gordon Kreuger will teach in the Chemistry Department; Mr. Frank Royce, director of the Wesley Community House of Louisville, Kentucky, will teach sociology; and Mrs. William Green will teach mathematics. Mr. William Green, who during the past year has taught in social science and religion departments, will become Dean of Students, replacing Dr. Paul Uhlinger. Green expects to receive a doctorate at the University of Tennessee in September. Miss Carol Schmidt has been engaged as instructor in piano; Mr. Gentry Crisp will be assistant professor of Speech and English and head of the Speech Department. Mr. George Ray will be associate professor of Education and Psychology and chairman of the Division of Education; and Mr. Burton Mahle has accepted the position of assistant professor of voice and music theory.

**Northeastern Bible Institute**, Essex Fells, New Jersey, expects to open its sixth school year with an estimated enrollment of 130. The office of Academic Dean this year will be filled by the Reverend William C. Lincoln, pastor of the Englewood Baptist Temple in Englewood, New Jersey. He will continue to teach in the Church History and Bible Language Departments.

Four acres have been added to the school campus this year, making a total of fifteen acres of choice land in lovely, residential Essex Fells. As Northeastern continues to grow an expansion program will have to be considered for the buildings are now almost filled to capacity.

**William Jennings Byran University**, Dayton, Tennessee, will have several new faculty members this September. Miss Mary L. Hammack joined the faculty as Assistant Professor of Education. Gordon Talbot, now completing requirements for the M. A. degree at Wheaton College, will take over the Department of Christian Education; and John C. Anderson, a graduate of Moody Bible Institute, University of Illinois, and the Dallas Theological Seminary joins the faculty as Assistant Professor of Biblical Languages.

The campus of **Bob Jones University**, Greenville, S. C., this summer has been occupied with a busy program of construction and redecoration. Over a mile of underground tunnels covered with sidewalks has been put in to facilitate repairs in the steam system. A large nursery building for faculty children is being rushed to completion for the opening of the fall term. Mr. R. K. Johnson, the business manager of the University, reports that soon ground will be broken for a girl's dormitory and a Fine Arts building. The Fine Arts building, a much needed and longed-for addition, will be one of the finest of its kind and will house offices for the music and speech departments, classrooms, rehearsal halls, and a small auditorium. The Rodeheaver Auditorium, with one of the finest stages in the nation, has received several pieces of new equipment this summer. A large three-manual pipe organ has been installed, together with two small lifts for the stage and an organ lift. All of the University buildings have been redecorated on the outside during the summer.

Additions to the faculty at Bob Jones University include: Dr. Benjamin Vila Campderros from Barcelona, Spain, who will teach in the field of foreign languages; Mr. Leslie James Dixon, rejoins the faculty of the College of Arts and Science to teach advanced chemistry; Mr. J. R. Edwards, who will join the music faculty in the School of Fine Arts; Miss Viola B. Herington will teach in the field of home economics; Mr. Dorell J. Koons returns to the school as teacher in the field of art; Mrs. Keith Mock, who will become a member of the physical education department; and Mr. Gail Gingery, who returns to the music faculty after two years in the military service.

**Faith Theological Seminary**, Elkins Park, just outside Philadelphia, Pennsylvania, anticipates an enrollment of approximately 130 students this fall.



Chancellor Louis T. Talbot (left) and President S. H. Sutherland of Biola Institute of Los Angeles. Sutherland has just presented Biola with his personal check for \$5,000 to help build the school's new \$3 million campus.

Strengthening the faculty will be Rev. John W. Sanderson, Jr., associate professor of Systematic Theology; and Mr. Lynden H. Stewart, instructor in Greek. Sanderson returns to Faith after several years as pastor of a fine church in Newark, Delaware. The reclaiming and re-establishment of the beautiful Widener estate for the use of the school is nearly completed.

**Midwest Bible and Missionary Institute**, St. Louis, Missouri, has two new men who will join their faculty in September. Mr. Norman Sorensen of Minneapolis, Minnesota, will take up special teaching responsibilities in the Christian Education Department and Dr. Raymond Bach, formerly pastor of the large Hope Congregational Church of St. Louis will become Professor of Homiletics and Practical Theology.

**John Brown University**, Siloam Springs, Arkansas, will begin its thirty-seventh year on September 12. Three faculty replacements will be made because of resignations and several additional instructors will be employed to strengthen certain departments. A new library building, which will house 50,000 volumes as well as a projection room for visual education, will be occupied during the fall term.

Dr. John E. Brown Sr., will conduct evangelistic services twice daily during the first week of the new term.

**Marion College**, Marion, Indiana, preparing to erect a new men's dormitory, announces William F. McConn, president. Contracts for the new dormitory to house approximately 100 men will be let this fall and construction will begin as early next spring as the weather permits. The College this year honors seven faculty members who have been with the school a total of 171 years. Dr. McConn, president of the school, assumed his position in 1932, giving him twenty-three years of service. Dr. Mary Dodd of the English department has been with the College for twenty-nine years and Mrs. Gretchen T. Parker, a teacher in the music department, has twenty-eight years of service. Others who have been identified with the college as long-time professors include Professor Herman Baker, who has been head of the music department for twenty-five years; Dr. Allen Bowman, dean of the college, twenty-three years; Dr. Donald Porter, mathematics department, twenty-two years; and Professor Laura Emerson, speech department, twenty-one years.

**Providence-Barrington Bible College**, Providence, R. I., expects to open its doors this month to the largest entering class in the history of the college. Some two hundred Freshman will combine with the rest of the student body to make a total of about 530 on the two campuses in Providence and suburban Barrington. Dr. Howard W. Ferrin, president, sadly announces that Dr. F. Carlton Booth, who has been with Providence for twenty-five years in the department of music, is leaving this fall to go to Fuller Theological Seminary to take the

## Youth's Corner

(Continued from page 2)

sentences to make the meaning appear as he wants it to appear.

I do not advise the Christian to use *Moffatt's* translation or *Weymouth* or *Goodspeed*. They are all right for scholars to have at hand, perhaps, but they are prepared by modernists and sometimes the notes and even the translation will be wrong.

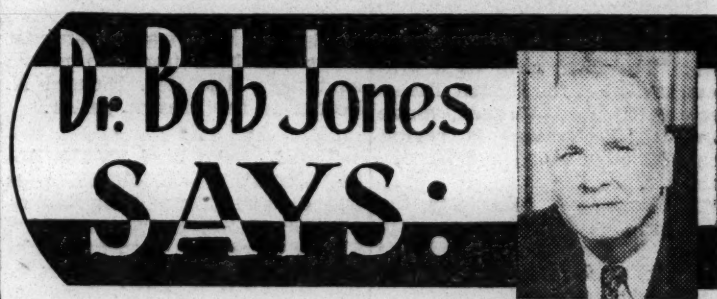
In the *Dickson Family Bible* with King James text, the introductions to the various books and explanatory notes, in some editions, were prepared by modern infidels and are wholly misleading and hurtful. For example, the introduction of the book of *Jonah* says that *Jonah* could not have written the book as the Bible claims he did. The introduction to the book of *Isaiah* has the modern, unscholarly, silly theory that this prophecy is the collection of writings by different authors. No Christian ought to have in his home for use by his family a Bible that has the poison mixed in with the Word of God.

Miss Dorothy Kreike, who will assume the position of Registrar and Secretary to the president; and Mrs. Barbara Vanderhoof, who will strengthen the business office.

Say, possibly there is some young person who reads this column, who should be going off to school this fall to train for the Lord's service. Any young person who really wants to serve the Lord can get a good Christian education at any of the above schools, or a number of other Christian schools not listed. Why not pray and see if God wouldn't have you to write to one of these schools for a catalog?

## ABOUT TO MOVE?

Don't forget to send a change of address to the SWORD, giving your old and new address. Send it 5 weeks in advance, so as not to miss a single copy. If you enclose a label, it will help!



Recently someone asked me who was back of Bob Jones University, which I founded over twenty-eight years ago. I said, "Every orthodox, born-again Christian who knows what Bob Jones University stands for and what it is doing is for the institution." After having been preaching for many years, I have learned that the Bible says what it means and means what it says when it states that "they that know God hear us." Bob Jones University stands for the Bible as the Word of God. It stands for the Gospel. It stands for the Lord Jesus Christ, for His virgin birth, for His vicarious blood atonement, for His bodily resurrection, for His ascension, for His second coming, and for salvation by grace through faith in His atoning blood. The University, on the opening night twenty-eight years ago, started with a revival; and the first convert of that opening night later led a man to the Lord Jesus Christ whose daughter is now a member of the student body. Through the years we have been faithful to the trust committed to us. Hundreds of ministerial students have gone out into the world to preach the Gospel, and our missionaries are on many foreign fields, and practically all of our other graduates are soul winners.

If you are born again and love the Lord Jesus Christ, you have an affinity for what Bob Jones University stands for and what it is doing. God has blessed the University, which I founded and of

which my son is President, for twenty-eight years as possibly no other educational institution has ever been blessed in such a short time in the history of America. Multiplied thousands have come to the Lord Jesus Christ through the influence of the University. The institution has made a great impact upon missionary work and evangelism. It has given at all times an uncompromising Gospel emphasis. It also endeavors at all times and under all conditions to give the Lord Jesus Christ the first place.

Now then, if you love the Lord Jesus Christ and the Gospel and believe in the work Bob Jones University is doing, we want you to invest some of the money God has given you in the work of the institution. We have an expansion program that is going to cost nearly \$2,000,000. We have to have new buildings to take care of more students and relieve the present congestion. We need money for our missionary program. We are trying to get the Gospel to the ends of the earth. We also need more money to help students who are not able to pay all of their expenses. We would appreciate your doing the best you can to help us. Please also pray earnestly every day for the work of Bob Jones University. Thank you and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
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## WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

### Eddie Martin Has Blessed Revival in Mobile, Alabama

EVANGELIST EDDIE MARTIN of Lancaster, Pennsylvania, has just completed a successful two-week Baptist-sponsored Association-wide Revival in Mobile, Alabama. The meeting was held in the Ladd Football Stadium. He reports that although the weather was terrible for the first ten days of the crusade, the rain cleared up every night for the services. See picture below.

During the revival it is reported over 600 young people surrendered for full-time service for the first time, over 350 trusted Christ for salvation, and more than 1,000 young people attended a special Sunday afternoon service to discuss matters of "full surrender." Some of the smaller churches co-operating in the meeting reported as much as a 50% increase in Sunday School attendance on the final Sunday of the meeting. Martin reports that attendance records were broken in Sunday School and Training Union and morning church services on the last Sunday in most of the co-operating churches.

During the month of June, Eddie Martin was in Muskogee, Oklahoma, in a united effort of the Baptist churches. During the large tent meeting the average crowds were reported to number more than 2,500 nightly. During the meetings over 500 people were dealt with for salvation.

The Martin Party began August 7 in Rocky Mount, North Carolina, a united tent campaign.

C. Murray Fuquay, pastor of First Baptist Church, Midwest City, Oklahoma, reports a good youth-led revival held by HAL BROOKS and EARL LENININGER, Box 296, Shawnee, Oklahoma. The pastor heartily commends these two young men as being earnest, consecrated men interested in winning souls to Christ.

EVANGELIST BOB OUGHTON, 216 South 29th Street, Belleville, Illinois, reports several good meetings: "The Lord gave us a gracious revival at the Baptist Tabernacle in Radford, Virginia, where Rev. W. E. Travers is pastor. Some 39 were saved and 20 new tithers enlisted.

"In Minneapolis, Minnesota, the Lord gave us 7 souls. Two were women in their sixties and one girl who tried to commit suicide the day she got saved.

"In a one-night meeting at the Powderhorn Baptist Church, in a children's rally 8 girls were saved."

EVANGELIST JULIUS BRADSHAW, P. O. Box 702, Chattanooga, Tennessee, has recently completed a tent revival sponsored by The Fisherman's Club of Cleveland, Tennessee. Although the attendance was small, the proportion of unsaved people attending was large and 17 souls were saved in the two-week meeting. Evangelist Bradshaw is a student at Tennessee Temple Schools in Chattanooga and his song leader, Mr. Jess Staton, is also from Tennessee Temple.

Sword of the Lord EVANGELIST J. OSCAR WELLS has just conducted a wonderful revival campaign with the Calvary Baptist Church of Chillicothe, Missouri. Rev. A. W. Duncan is pastor of this church. During the two-week meeting there were 41 conversions and additions, 18 rededications and 12 families who began family altars. There were 10 young people who dedicated their lives to full-time Gospel service.

Evangelist Wells also had a fine revival campaign with the First Baptist Church of Lakin, Kansas, where there were 34 conversions and additions, 12 rededications and 4 families to begin a family altar. This small church has been going through some troublous times financially and in other ways. The district missionary, a good friend of Evangelist Wells, and others, almost called at the last moment to suggest that he not come. After much prayer, however, it was decided to go ahead with the revival and Pastor Rufus Cole believes it to be the finest one in the history of the church.

Evangelist Wells was also with the First Baptist Church of Florence, New Jersey, for 12 days recently and there were 12 conversions and additions, 25 rededications, and 2 family altars started in this small church. Incidentally, this was the first campaign the church had enjoyed in over 7 years since their last pastor did not believe in revivals. Evangelist Wells has been urged to return next year. The Rev. Richard N. Pettitt is the present pastor.

Sword of the Lord EVANGELIST ROBERT L. SUMNER spent four days at Camp Q' the Suwannee, Brandford, Florida, recently. This is a training camp for Christian workers and the directors of the camp felt that Bob Sumner's firm convictions, deep knowledge of the Bible, and powerful preaching would inspire and instruct other Christian workers.

## Baptist Papers Miss the Point!

(Continued from page 2)

there are Baptist state enterprises supported by the Co-operative Program which are unworthy of the support of Bible-believing Christians. And everyone in any state who gives to the Southern Baptist Co-operative Program is responsible for helping spread the modernism of Dr. Staggs in New Orleans Seminary, and of events mentioned in connection with Southern Baptist Seminary, at Louisville, etc. So again I say, Bible-believing Baptists do wrong to give God's money to support works that are against God and against the Bible. They ought, rather, to designate their funds and give to those objects which prove themselves worthy of support. That is not saying "Down with Southern Baptists!" That is saying simply that Christians ought to obey the Bible and ask for the leading of the Holy Spirit, and ought to give to please God instead of denominational bosses.

Our Brother G. Avery Lee says, "Where there is something to criticize, let's have at it." But what good is it to say, "The snake is poison," but go on feeding the snake? What right has anybody to support a cause which he knows

is wrong, which is contrary to the Bible, which breaks down faith of Christian young people, just because that cause is approved by the leaders? What kind of hypocrisy is this our brother encourages? He wants people to feel free to criticize (or so he says, at least), but he does not want them to withhold their money from the causes which dishonor Christ. But I believe the honest way is to give your money just as you pray, and give your money according to your Bible convictions. I do not believe in talking for the Bible and then supporting infidelity and false doctrine and a breakdown of the faith.

Our brother calls THE SWORD OF THE LORD editor and others "a lot of camp followers." He says he wonders if there are not "selfish motives." He says the criticism is "coming from a right-wing bunch of separatists..." Well, left-wing means communism in politics or modernism in religion. So thank God, I am right-wing. I am neither a communist-socialist in politics nor a modernist in religion. I am right-wing. But why should-

(Continued on page 5)

## SWORD Great Blessing . . .

(Continued from page 1)

ceived a subscription. One day we will give an account to our Lord and Saviour relative to our failure in these matters.

A Mennonite Brethren missionary to Latin Americans in southern Texas wrote the editor recently to tell of the blessing this paper has been to him and how he was introduced to its pages. This missionary, Harry Neufeld, laboring in Los Ebanos, Texas, wrote as follows:

"A little over a year ago, I met a layman in a book store in southern Texas who said he'd pay for a year for THE SWORD OF THE LORD for me. A little later this paper began to come to me. However, being a busy missionary and already being the recipient of a large number of other papers and magazines, I sort of looked over the paper and then tossed it into the waste basket. But THE SWORD OF THE LORD was very insistent and kept coming; more and more my attention was drawn toward its articles.

"My wife also showed the same disinterest at the beginning, but as the paper kept coming, she began more and more to read it, and soon we found ourselves discussing some of the articles in the paper together, then I began to use some of the cartoons and statements in my bulletin on Sunday mornings for our Spanish-speaking people, translating them into the Spanish. When the year ran out, I felt I could not very well part with it. At the same time, I did not have the ready cash to subscribe for it. However, the Lord took care of that for me again, too, and so THE

SWORD OF THE LORD is keeping on coming to our house and is a welcome visitor by now. May God bless you as you continue to uphold the great messages from God's Word before the people in such a straightforward way."

Thank God for this consecrated layman in southern Texas who saw the importance of giving a missionary—already overloaded, he thought, with Christian papers and magazines—a subscription to help inspire him in his labors for Christ among Latin Americans. May God increase the number of those like him who see the importance of placing this inspiring paper into the hands of full-time servants of Christ.

From Baton Rouge, Louisiana, a young man, Melvin W. Phenix, writes the editor:

"I have been wanting to write for some time and tell you how much THE SWORD has blessed me so will take this opportunity during Letter Month. I look forward each week to receiving THE SWORD and reading the news, sermons and book reviews.

"Only about two months ago I surrendered to preach the Gospel and I believe THE SWORD has had a large influence in my life and my surrender to preach. I have been licensed to preach by the Wayne Drive Baptist Church. Our work is just starting in this area but we are growing and I believe we have a great future for service as we await the Lord's return."

Here is another young life so remarkably influenced through the challenging burden THE SWORD OF THE LORD places upon the hearts of its readers.

A minister in the British West Indies, in Trinidad, sent us a good letter recently which I would like to share with our readers before closing this article. He wrote:

"I have been one of your disciples (unknown of course) for years now. I can conscientiously say that I owe all or the greater part of my progress in the work of the Lord to your tutoring by way of books and magazines.

"... For over ten years no effort has been spared by me to absorb such highly scriptural teaching given by you during the time. Now for some time I have been given the responsibility of shepherding a flock, and this teaching has been my mainstay. Your books have reached many homes in the West Indies and have been blessings to hundreds. In these days when so many false cults are trying their best to take over, can more doctrinal truths combat them than what we have from the Sword Publishers? And not to mention the worldly attitude of Christians today. Is there not room in the homes for books like 'The Ruin of a Christian,' 'The Power of Pentecost,' 'PRAYER—Asking and Receiving?' Can there be any better best-sellers?

"Our prayers go with you as you continue to keep the torch of truth burning to a lost and dying world. I remain

"Forever yours and Christ's,

(Signed) Ewart G. Roett"

Here is a man who frankly acknowledges that THE SWORD OF THE LORD and the books of the Sword of the Lord Publishers have been a tremendous help to him in his Christian life, and now in his Christian ministry. As a matter of fact, he says, "This teaching has been my mainstay." Like him, we feel that there is no greater defense of the faith and for the old-time Gospel than THE SWORD OF THE LORD paper and publications. This minister's life has been transformed by them, and others could be transformed as well.

### What Should You Do?

Since it is true that THE SWORD OF THE LORD is such a tremendous blessing in the lives of ministers and missionaries who receive it, would you not like to have a part in placing this paper into the hands of ministers at home and abroad who could not afford to pay for their subscriptions themselves? We have, as you know, a special fund called our M and M Fund. This Minister and Missionary Subscription Gift Fund pays for subscriptions to preachers at home and abroad who are unable to pay for their own subscriptions. Many lives and ministries are blessed and churches transformed through this fund which would never be blessed nor transformed otherwise. I am sure you understand this.

Some reading this article and having their hearts challenged by the tender letters from preachers quoted herein could surely write out a sizeable check for the M and M Fund. Perhaps you could subscribe for a hundred ministers or missionaries. Perhaps you would only be able to subscribe for one. But whatever you can do, please do it right now and begin to share the blessing which comes from helping in the serious business of reaching a lost and dying world with the dynamic saving Gospel of Jesus Christ. If you feel that you can help with our M and M Fund, send your check or money order today to The Sword of the Lord, Wheaton, Illinois. God bless you for whatever you are able to do for His servants in better preparing them for the job they have to do.

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Crowd of thousands gathered at Eddie Martin crusade, Mobile Alabama, July 10-24, Ladd Football Stadium.



# Baptist Papers Miss the Point!

(Continued from page 4)

n't all Southern Baptists be right-wing? And why criticize any man for standing for the old faith? And do unkind insinuations answer the facts we give?

Every Southern Baptist can support every good cause that ought to be supported without giving through the Co-operative Program, and one cannot possibly support the Co-operative Program without supporting some causes which are sinful and contrary to the Bible and untrue to the historic Christian position and Baptist position. Hence I say again that honest, Bible-believing Southern Baptists must turn their backs on the Co-operative Program or be guilty before God. But more of that a little later.

## II. "Baptist Standard" Says That This Editor and Other Evangelists Have Made an "Attack on the Tithe"

The *Baptist Standard* has the largest circulation of any Southern Baptist paper, with some 297,000 names. Most of the circulation is obtained in blocks, by budget subscriptions, that is, individuals do not subscribe for themselves, but it is sent to them by the church, largely for denominational reasons. But the *Baptist Standard* has a great history. Dr. J. B. Gambrell was the mighty editor for years in my boyhood. Later Dr. F. M. McConnell was editor for many, many years. He preached in my church in Dallas. We were good friends. We did not see everything alike, but he was a noble good man of God. I have taken many, many subscriptions for the *Baptist Standard* in the old days. Naturally I was a little grieved to see the following article in the *Baptist Standard* under date of June 11, 1955:

### "Attack on the Tithe"

"Some men who agree with us doctrinally and claim our attention as Baptists have begun to tear away at the foundation of our solidarity. Three well-known evangelists openly attacked the Bible teaching that the church is the 'storehouse' for God's tithe. In each case they, as independents, are seeking to fatten their own purses at the expense of the churches. What a contrast is Billy Graham who took exception to the request of a minister in Wichita Falls in 1953 that the congregation give their 'tithe' to the Graham evangelistic party. The great evangelist stepped to the mike and said words to this effect, 'Your tithe belongs to your church. What you give in this service should be over and above your tithe.'"

"The selfish brethren have taken another step toward lining their pockets with Southern Baptist tithe money by openly attacking the greatest source of the missionary and soul-saving strength of the Southern Baptists, the Co-operative Program of missionary giving. The Co-operative Program is the life line of our seminaries, colleges, hospitals, and home and foreign missionaries. Under God we have been blessed, more than any other Christian group in the world, with a wonderful organization for soul winning. As a result, Southern Baptists have challenged paganism in South America, Central America, Spain and Italy. We have been able to establish Christians in China, and since the war have become the most rapidly expanding missionary force in Japan and the Far East, to say nothing of Africa, Hawaii, Cuba, etc.

"I know many of our missionaries personally and to be a party to drying up the source of their income that they might preach Christ and win precious souls for Him, I count as a most traitorous act. Our missionaries come out of our colleges and seminaries and are as sincere, as spiritual, and as scriptural as any missionaries in the world. That our program of expansion over the world has been possible has been largely due to our scriptural program of co-operative giving and to the loyalty of God's people in our Baptist churches.

"Beyond a doubt the greatest power for evangelizing the world

today is the Southern Baptist movement.

"Ours is a great responsibility in a great age. As we stand on the edge of eternity, let us realize that God has fostered us as Southern Baptists for such a time as this."

(Signed) Aaron Backus  
Wichita Falls

I take it that this article in the *Baptist Standard* refers to THE editor of THE SWORD OF THE LORD. Probably the other "well-known evangelists" meant are Dr. Charles E. Fuller and Dr. M. R. DeHaan. Both of these are Baptists, both are widely known, both are known somewhat as evangelists, and both have spoken out against the unscriptural doctrine that all the tithe should go through the regular church treasury, and that Christians have no right to designate their funds. I have spoken out against that unscriptural doctrine in my book, *All About Christian Giving*, which was published, chapter by chapter, in THE SWORD OF THE LORD. (Paper-bound copy, 176 pages, \$1; hard board binding, \$1.95.)

I am only guessing about the other two men. But it is quite obvious that the brother refers to me as one of the evangelists because he says, "the selfish brethren have taken another step toward lining their pockets with Southern Baptist tithe money by openly attacking the greatest source of the missionary and soul-saving strength of Southern Baptists, the Co-operative Program of missionary giving." That narrows it down. Not many well-known evangelists have said, "We believe that honest, Bible-believing Southern Baptists must turn their backs on the Co-operative Program." We did say it in THE SWORD OF THE LORD very plainly, and we told why.

Now note some facts about our brother's article:

1. He calls our stand an "attack on the tithe." Does any honest person think it is that? I have been tithing since I was a boy of about fifteen. When Mrs. Rice and I married and attended Southwestern Baptist Theological Seminary, we began to give regularly twenty per cent. of our income to world-wide causes beyond the needs of the local church, and we have never done less and often done more. I have clearly taught that no Christian ought ever to give less than a tithe. Nothing I have ever said or written could honestly be construed to be an "attack on the tithe."

2. Again, Brother Backus of Wichita Falls says that we have "openly attacked the Bible teaching that the church is the 'storehouse' for God's tithe." There is no such teaching. B. H. Carroll, John A. Broadus, and every other reputable commentator in the world being witness. There is such a doctrine, but it is not a Bible doctrine. The Bible never mentions anywhere that the church is the storehouse. There is not a hint in the whole New Testament that Christians ought to put all their tithe into a church storehouse and let others decide where it should go. The exact opposite is taught, that is, every Christian should lay by him in store proportionately and give "as he purposed in his heart" out of that personal store.

3. Brother Backus says, "The selfish brethren have taken another step toward lining their pockets . . ." That is about as mean a charge as a man could make against dear Dr. Fuller and Dr. DeHaan and myself. The other noble men can speak for themselves. They are known and loved and trusted by millions. In my case, all those who want to know, know that I do not get a penny of salary from THE SWORD OF THE LORD. They know that I live on my offerings in revival campaigns and conferences, and otherwise as people feel led of God to support me. Everybody who is even interested in the matter surely must know that I have never made any appeal for money for myself in a revival campaign, in the churches, in conferences, or by letter or by any article in THE SWORD OF THE LORD. I had that out with God many long years ago. I would be glad to set

my policies and my way of life beside that of any pastor who shouts so loud for all the money to come through the church treasury from which he gets his salary. In this matter, as anyone can well find out who wants to know, I trust I am blameless. I am a very poor, ordinary Christian, but I do not "seek to line my pockets" by selfish preaching. And only a man who is utterly ignorant of the facts or who is utterly indifferent to them could say so.

4. Brother Backus says, "What a contrast is Billy Graham who took exception to the request of a minister in Wichita Falls in 1953 that the congregation give their 'tithe' to the Billy Graham evangelistic party. The great evangelist stepped to the mike and said words to this effect, 'Your tithe belongs to your church. What you give in this service should be over and above your tithe.'"

Now the genial and kindly Dr. Billy Graham might well make concessions like that among a bunch of pastors who are so much concerned about their church budgets, and not enough concerned about a revival campaign. I do not know, and I do not deny that Dr. Graham may have said some such thing as a concession to the pastors present. However, I do know that Dr. Graham's conviction is the same as my own that Christians ought to have the right and ought to exercise the right of designating their funds as God gives them light. He believes, as I do, that Christians ought to pray about the matter and give to causes that they feel led of God ought to be supported. I know that because on my trip to Scotland in April, Dr. Graham and I talked about this matter. He brought up the attack on Dr. Lee Roberson; he told how astonished he was at the attack, and he said something like this, "I designate all my gifts. When I send money to the First Baptist Church at Dallas, Texas, I say where I want it to go. Dr. Criswell urges me to do that, and I do." Dr. Graham is a kindly, generous man, and tries to fit in with pastors everywhere as good evangelists try to do, but he does not believe that all the tithes ought to go through the storehouse, that an individual Christian ought to give up his right to designate the Lord's funds under the clear leading of God, and he does not believe that Christians ought to give always through the Co-operative Program without any choice as to where the money goes. On that matter I know, because we talked about it and he expressly said so. Understand, I do not mean that Dr. Graham made any criticism of the Co-operative Program or of any individual Southern Baptist cause. I mean that he told me he designates his funds and that Dr. Criswell was glad to have him do so and had invited him to do so.

5. Brother Backus says, "I know many of our missionaries personally and to be a party to drying up the source of their income, that they might preach Christ and win precious souls for Him, I count as a most traitorous act." But that is a very emotional and inaccurate viewpoint. I said nothing about Christians not supporting missionaries. I said they ought not to support the modernism in the Southern Baptist Convention at Louisville. They ought not to pay for the Bible conference last March with Dr. McCracken of the Riverside Church in New York City where Dr. Harry Emerson Fosdick is the pastor emeritus. In fact, I suggest that they do support good foreign missionaries instead of modernistic seminaries.

Enough is said here to show that these brethren have misinterpreted THE SWORD OF THE LORD and have unfairly maligned and slandered those of us who urge Christians to pray about giving and follow the Bible and be true to Christ, instead of to a denominational program.

## III. Why THE SWORD Must Take a Stand and Has a Right to Be Heard Concerning the Southern Baptist Co-operating Program

THE SWORD OF THE LORD is an independent, interdenominational Christian magazine. While this editor is a Baptist by back-

ground, education, and by solemn convictions, my work has been, for many years, interdenominational. I have a message for all the people of God. "The world is my parish." Jesus Christ commanded that we take the Gospel "to every creature," not just to the children of Baptist families. THE SWORD OF THE LORD is not a Baptist paper. And yet, as I believe every thoughtful reader will soon agree, I ought to speak out on this matter, and I have a right to be heard.

But first, let me say that I am deeply grieved at the inaccuracies, the misrepresentations, the evident unchristian spirit and the slander in articles like those quoted above. That is not good Christian journalism. That is yellow journalism of a type that would not be tolerated in a self-respecting daily newspaper or a secular magazine of high standing. How will spiritual, charitable, honest Baptists, who have such material sent into their homes through the church budget, feel about it? Southern Baptists are shamed in editorial circles to have that kind of mat-

erial published in a Christian magazine. It makes unfounded charges without any effort to substantiate them. It charges the basest motives to men nationally-known to be self-sacrificing and spiritual soul winners. It twists the facts for bad purposes.

In 1935 I definitely broke with Dr. J. Frank Norris because of that kind of journalism. I agreed with his protest against modernism, and I think it did lots of good, but I would not allow *The Fundamentalist* to come to my home. Three times he started it and three times I stopped it. I did not want my children to grow up accustomed to that kind of innuendoes, slanders, attacks on good Christian brethren. I do not believe that the end justifies the means. I do not believe in doing evil that good may come.

Southern Baptist papers have a high cause to present. They are trusted by a noble body of soul-winning Christian people. They ought to maintain high editorial standards. They ought not to print slander, misrepresentation.

(Continued on page 6)

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## Baptist Papers Miss the Point

(Continued from page 5)

tation, and irresponsible attacks. Let every editor stand up for what he believes, and do it boldly. But let him do it with Christian charity and with a deep reverence for the truth, making sure that he proves every charge or dismisses it. No one has a right to print half-truths and innuendoes and slanders and misrepresentations. That is unchristian, and wrong.

The beloved Apostle John wrote to the church, "But Diotrephes, who loveth to have the preeminence among them, receiveth us not," he said, Diotrephes was "prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." That was wrong when Diotrephes did it. It is equally wrong when the same spirit appears in a Southern Baptist paper.

But let me solemnly explain the reasons why I feel duty-bound to take a stand in urging Southern Baptists not to support modernism, not to give up their rights, and to make sure that they give only to designated causes that are true to Christ. I have good reasons why I must speak, and good reasons why many intelligent and spiritual people will listen to what I say about the duty of Southern Baptists.

First, I know and love Southern Baptists. I am now the pastor of an old-fashioned, independent Baptist church in Wheaton, Illinois.

I grew up among Southern Baptists. I was baptized in a Southern Baptist church. I attended Decatur Baptist College and Baylor University, and Southwestern Baptist Theological Seminary, all Baptist schools. I taught in Wayland Baptist College. I was once field secretary. Later I was pastor of Southern Baptist churches. I was moderator of my association. I am familiar with Southern Baptist affairs and Southern Baptist people and Southern Baptist convictions. I write as a friend and one who knows the spirit as well as the letter of Southern Baptist convictions and history and principles. I have a right to speak.

Second, I have a right to speak to Southern Baptists and give counsel because I have earned that right. I have given so many thousands of dollars to Southern Baptist causes that I have a right to speak. I have raised so many thousands of dollars for Southern Baptist causes. I was director, in Baylor University, of the Seventy-five Million Campaign in which \$75,000,000 in cash and pledges was raised. I was an ardent supporter of the work as a pastor. For many years my wife and I gave one-fifth of our total income to South-wide causes among Southern Baptists.

And I have led so many new converts into Southern Baptist churches that I have a right to be heard. Thousands of Christians in Southern Baptist churches are there because of my evangelistic ministry and my pastoral ministry.

I have led so many students into Southern Baptist colleges and seminaries that I have a right to be heard. From the time when I met Bill Criswell, a twelve-year-old boy on the border of New

Mexico, and prayed with him, and led him to openly confess his call to preach, and make plans to attend Baylor University and be a preacher, then later when I taught in Wayland Baptist College, and later when I was a pastor, I led many to Southern Baptist schools. I have a friend's right to speak.

Third, another reason makes me accountable to God to speak for Southern Baptists and help when I can. For one thing, the 38,000 ministers who recently were counted on the THE SWORD OF THE LORD subscription list are a greater number of preachers than take all the Southern Baptist papers together! Not all of these 38,000 are Baptists, but I believe that more SOUTHERN BAPTIST preachers take THE SWORD OF THE LORD than any single Baptist paper in the world. More Southern Baptist preachers next Sunday will be influenced in their Bible preaching by THE SWORD OF THE LORD than by what they read in any Baptist paper in the world. I have a holy responsibility. By the way in this matter, before any Southern Baptist editor speaks of us as being "off-brand" or "unsuccessful malcontents," you might consider whether or not THE SWORD OF THE LORD is on the inside and they are on the outside! But as a pastor over a flock, I am obligated unto God to help people to know what is right. I have a right to speak. I would sin if I did not speak. And I say that to support modernism through the Southern Baptist Co-operative Program is a sin, a sin which Baptists ought to confess and forsake. And they ought to give only to designated causes where they know the money will go to please God and support work true to Christ and the Bible.

Fourth, I ought to speak out, because it is right. The prophet of God must speak what God tells him. Even if we did not have more preachers than any Southern Baptist paper, we would still be obligated to tell the truth and to exhort to do right.

The tithe is the Lord's. It does not belong to the denomination. It does not belong to the preacher. It does not belong to the local church. It belongs to God. God expects each one to prayerfully find the will of God and to give according to the will of God and to honor Jesus Christ.

Why shouldn't everybody want to pray about their giving? Why shouldn't everybody be glad for people to give as the Holy Spirit directs? Why shouldn't everybody want Christians to give according to a conscience enlightened by the Word of God? What is wrong with the standard that we will support things true to Christ and we will not support things that are untrue to Christ?

### IV. The Co-operative Program Is Inefficient, Unpopular, and Puts Southern Baptists Near the Disgraceful Bottom of Per Capita Giving in America

We are not saying, "Down with Southern Baptists!" when we urge Southern Baptists to refuse to give undesignated funds through the Co-operative Program. We are urging them to take a more efficient, more trustworthy method, whereby more money will be given and God's cause will prosper. The Co-operative Program is unpopular, is not trusted by common people, has only a token support by the ministry, and has among the lowest per capita gifts in America. This shameful fact is easy to prove.

Southern Baptists gave to all causes last year approximately three hundred million dollars according to their own official reports. Of this amount, approximately one-sixth, about fifty million dollars, went to Baptist causes outside the local church. This was generally called "missions" but most of it did not go to missions. It included the promotional expense, the secretaries and office workers, the hospitals, schools, colleges, the relief and the annuity board, the seminaries, radio commission, home and foreign missions, etc.

But of this three hundred million dollars given by Southern Baptists, something over eight million went to foreign missions. That is about one dollar out of 32! And of that which came to the foreign mission board, less than

## Should We Burn the R.S.V.?

(Continued from page 1)

Baruch was the amanuensis who diligently took down the Lord's message from the lips of Jeremiah and carefully inscribed it in a roll. The sacred writing was eventually stored in the chamber of Elishama, the scribe. When the King heard about it, he sent Jehudi to bring the scroll to his palace and, as he warmed himself before the open fire, he commanded the servant to read to him. As the words were read, whenever a passage did not suit the fancy of King Jehoiakim,

(Continued on page 7)

half, only a little over four million dollars came through the Co-operative Program! The rest of the money for foreign missions, was given by specially designated gifts, as I am urging people to give! Southern Baptist Foreign missions must depend mainly on designated gifts. It would get far more if there were no Co-operative Program and all were free to designate gifts.

In 1953, a total of \$3,475,000 is earmarked for foreign missions. Of any income from the Co-operative Program, South-wide, above the \$9,100,000, foreign missions is to get a larger share, if there be more.

I have before me the 1954 Southern Baptist Handbook. On page 10 is a record of per member contributions for some 53 denominations. Southern Baptists have approximately eight million members, approximately thirty thousand churches, and in their area are among the most popular of the churches, and have, on the average, the best church buildings in their area. But their per capita giving is among the lowest. It is considerably below the national average. Southern Baptists, according to these official figures, give total contributions per capita of \$35.43. Of this, \$1.11 per year went to foreign missions! \$28.88 went for congregational expenses. Only \$6.55 went for a total of all denominational purposes. And remember that, of this, only \$1.11 per member per year went to foreign missions.

While Southern Baptists gave \$1.11 per member for foreign missions, Seventh Day Adventists gave \$31.98. Nazarenes gave \$6.77 per member, that is six times as much per member as Southern Baptists gave to foreign missions. The International Foursquare Gospel group gave four times as much as Southern Baptists. Free Methodists gave eleven times as much per member for foreign missions as Southern Baptists. Not counting poor Negro Baptists, all the other Baptist groups in America, including Canadian Baptists, the American Baptist Convention, the General Association of Regular Baptist Churches, the Conservative Baptist Association of Churches, all gave more per person per year than did Southern Baptists! All the Presbyterians gave more and they averaged more than twice as much per member as did Southern Baptists. The Episcopal Church, the Reformed Church, the United Brethren and the Mennonites, United Church of Canada all gave more per member than did Southern Baptists. Of the entire fifty-three denominations listed in the Southern Baptist Handbook, only one group of Negroes, one foreign group of Orthodox Catholics, and a few foreign groups of Lutherans and one foreign group of Moravians gave as little as Southern Baptists! Actually, of the larger and prosperous denominations, Southern Baptists are right at the bottom of the list.

Is any Southern Baptist proud of giving an average of \$1.11 a year per member to foreign missions? And remember over half of that was designated, not coming through the Co-operative Program. There is evidently something wrong with a program which cannot enlist the support of the people better than that. Bearing in mind that Southern Baptists are among the most fervent soul winners, and among the most orthodox larger groups of Christians in America, it is obvious that they ought to be near the top in Christian giving. But they are not. And they ought to be giving a higher proportion to foreign missions than most people, since they believe so in evangelism, but they do not. They give a smaller proportion than most.

The figures I have given are official Southern Baptist figures.

One can lead a horse to water but he cannot make him drink. You can set up a program and insist that Southern Baptists bow to the will and judgment of the leaders, and put them within an ironclad program and put all the pressure on them to give to that program, asking no questions, making no suggestions, and making no designations. But you cannot make Southern Baptists like it. And the low per capita giving indicates that the program is not a success. Why not let people give to causes that appeal to them, and causes about which they pray and find assurance that they represent the will of God?

### V. The Foreign Mission Causes Suffer Particularly With the Present Emphasis of Southern Baptists on the Co-operative Program

Brother Aaron Backus, in the Baptist Standard, charged "The selfish brethren have taken another step toward lining their pockets with Southern Baptist tithe money by openly attacking the greatest source of the missionary and soul-saving strength of Southern Baptists, the Co-operative Program of missionary giving." But our brother is utterly mistaken. More than half of the gifts to foreign missions come by designated gifts, and the Co-operative Program is a hindrance, not a help to soul saving.

Our brother weeps crocodile tears, saying, "I know many of our missionaries personally and to be a party to drying up the source of their income, that they might preach Christ and win precious souls for Him, I count as a most traitorous act." But our brother is wrong. To show the wrong in the seminaries is not to stop the cause of foreign missions. In fact I am insisting that people do give more independently to foreign missions, though it is not encouraged specially, than they do through the Co-operative Program. And they would give far more to foreign missions if they were left to choose where they would send their money, and they would give more to home missions. The big local budgets in which in 1953 the per member average of \$28.88 went for local expenses, while \$6.10 went for all outside causes and only \$1.11 per member per year went to foreign missions, shows that the selfishness is not in those who stand up for foreign missions as I do. It is closer in Southern Baptist churches than that. It is closer home in the councils of denominational leaders than that. And the man who is really concerned about the soul-saving work of home and foreign missions had better help stamp out modernism because it will kill the giving to the missions just as it has done, in large degree, among Northern Baptists and other large denominations and as it is doing now among Southern Baptists.

I think it will be easy to show the reader that the Co-operative Program plan really hinders foreign missions.

This Southern Baptist Handbook for 1954, page 35, shows that the following amounts went to the foreign mission boards:

\$2,500,000.—Operating expenses.

\$600,000.—Capital needs.

Distribution to the foreign mission board for receipts above the budget, \$998,520.73.

That made a total of \$4,098,520.73.

But on page 34, the total gifts to the foreign mission board is given as \$8,373,630.73. That means that more than half of the foreign mission board receipts came from designated gifts, not through the Co-operative Program!

Those familiar with Southern Baptist ways will know that many churches were not given an opportunity to give specially to the

(Continued on page 7)

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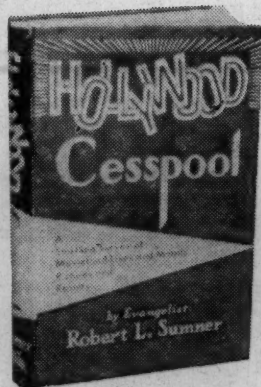
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## Baptist Papers Miss the Point!

(Continued from page 6)

foreign mission board except in the annual Lottie Moon offering of the Women's missionary society. It is amazing, that with little opportunity, these people gave more designated funds for foreign missions than all the gifts through the whole year going to foreign missions from the Co-operative Program!

In spite of the pressure upon Southern Baptists to give through the Co-operative Program, and not to designate their money, the analysis of receipts for South-wide causes in 1954 on page 34 of the Southern Baptist Handbook shows that the total gifts were more than \$15,000,000.00, but that considerably more than a third of this was in designated funds. Of all the money given to South-wide causes by Southern Baptist in 1953, more than five and a half million dollars were given designated, not through the Co-operative Program! Texas, by far the largest giver among Southern Baptist states, designated more than half of all its gifts! No

Baptist in Texas should criticize THE SWORD OF THE LORD for insisting that people give only to causes that they feel led of God to support, because that is the way more than half of Southern Baptist denominational gifts were sent in 1953! And considerably more than a third of all the gifts given to Southern Baptist causes in the same year from all the states was given the same way, designated, not included in the Co-operative Program!

Years ago I was at a great Southern Baptist Convention at Houston, Texas. We were in the Seventy-Five Million Campaign days. Many, many of us were greatly concerned because of retrenchment that seemed necessary in foreign missions. On the floor of the Baptist Convention, a noble layman offered to help send 100 foreign missionaries to the field, provided the churches would be encouraged to pay half of their salaries and expenses in special offerings. The noble Dr. L. R. Scarborough pleaded for the brethren not to do it. There were tears in his eyes over the foreign mission situation, but he pleaded that people would stand by the Program. They stood by the Program and the 100 foreign missionaries did not go. But everybody there knew that if common Baptists had had the freedom to choose, they would have sent more money to foreign missions and would not have sent so much money to some other causes which they questioned, some seminaries and colleges particularly, of which they were not sure.

The whole Southern Baptist Convention with about 30,000 churches and about 8,000,000 members now has on the field approximately 1,000 foreign missionaries. One church, recently attacked by some Southern Baptist leaders, the Highland Park Baptist Church at Chattanooga, led by Dr. Lee Roberson, has 135 foreign missionaries on the field, beside a number of home mission workers!

In Canada, one church, the People's Church at Toronto, led by Dr. Oswald J. Smith, is supporting some 375 foreign missionaries in whole or in part. The Conservative Baptist Association, with 678 churches, supports 353 missionaries, more than a third as many as all the thirty thousand Southern Baptist churches. At the same rate Southern Baptist churches would have one missionary to every two churches fifteen times as many as they now have! Among the sound, fundamental churches active and evangelistic, throughout the North, it is unusual for a church of 300 or 400 members not to have at least one full-time missionary whose salary they pay!

The Sudan Interior Mission, a faith mission as sound as Southern Baptists, with no denominational support, has more

than 1200 foreign missionaries, which is more than 8 million Southern Baptist support.

If foreign missions was put on its own feet and if people were invited to give after serious, earnest prayer about the evangelization of the world and as God led, Southern Baptists would give far more to foreign mission agencies. We frankly believe they would not give as much to support modernistic colleges and seminaries which have largely left the old-time faith, which cater to modernism, and refuse to give an account to the common people.

### VI. Must a Southern Baptist Church Leave the Convention?

The question naturally arises with troubled pastors and people who are Southern Baptists. Must the church withdraw from the local association, from the state convention, from the Southern Baptist Convention? And must the individual Bible-believing Baptist leave a church which affiliates with the Southern Baptist Convention?

I think generally the answer is no. No Baptist church is compelled to give to the Co-operative Program. Every Baptist church has a right to designate its funds. If Southern Baptists simply quit giving to Southern Baptist Seminary at Louisville, it will bring a real cleanup. And that is the only way it will ever come. There is no way ever to reform modernism while you feed it. Churches ought to wean that calf, and let the proud Seminary seek support from those who believe in it and its doctrines, and believe in the kind of men it brings to set the pattern for ministerial students. People who do not feel that it honors God to support the influence and ministry of men like infidel Nels Ferre, Emil Brunner, George Buttrick should not support the Seminary which invites them and uses them. Churches which do not want the influence of Harry Emerson Fosdick and the Riverside Church in New York ought not to support the seminary which brings their pastor, Dr. McCracken, for a Bible conference. More than a third of all the gifts to South-wide causes are designated gifts anyway. Why not make the rest of them designated gifts and take care of the good causes, trusted by Southern Baptists, and let any cause starve which will not clean up and prove itself true to the Bible and to Christ?

And the individual Baptist has a right to designate his funds within the local church. Nobody can make you give. If you stay in the church, then you ought to give to the support of the pastor, and local expense, I think. You should pray about it and see how much God wants you to give to that cause. I think that there are other good causes supported by the Convention which you would want to support. If, after prayer and careful investigation, you feel led to designate your gifts to such causes, do so. If the local church will not agree to send it, then withhold your gifts and give to outside causes. You can find good sound missionaries, radio programs, evangelists worthy of your support and where the money will lead to souls saved and the building up of the saints and the defense of the Gospel. No one has a right to boss the conscience of a Christian. That Catholic idea does not work among Bible-believing Christians.

You may be criticized. Yes, it costs something to have convictions and do right. But that is not much to do if you love Jesus Christ. If a man cannot be a good Christian and pray about his giving, and still be counted a good Baptist, he should get out of that church and find one that puts Christ and the Bible ahead of a program and the denominational bosses. And if a local church cannot be respected and treated as an independent Baptist church when it follows Christ and the Bible, then that church should come out of the Convention and seek other fellowship, whether it joins any other body or not. But no Christian ought ever to surrender his conscience or allow anybody to make him support the things that are wrong, with God's money.

— THE END —

## Should We Burn the R.S.V.?

(Continued from page 6)

he would take his penknife and cut out that portion and throw it into the fire that burned on the hearth. Soon there was nothing left of Jeremiah's scroll but a mound of smoldering ashes. In verses one and two we read:

"And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day."

This speaks to us of

### I. The Infallibility of Inspired Scripture

These opening verses of our chapter state that **GOD SPOKE TO JEREMIAH**.

With finite reasoning men have given theories about inspiration, but the Bible with majestic authority simply states that its words are words which God spoke to men.

At the beginning of the twentieth chapter of Exodus we read: "And God spake all these words."

And in Exodus 24:4 we read: "And Moses wrote all the words of the Lord."

And David says in II Samuel 23:2: "The Spirit of the Lord spake by me, and his word was in my tongue."

And the seraphic prophet wrote: "The word of the Lord came expressly unto Ezekiel" (Ezek. 1:3).

Devout Bible scholars down through the centuries have readily accepted the fact that God has spoken. The Apostle Peter bore out this truth when, in his second epistle he wrote: "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved [borne along] by the Holy Ghost" (II Pet. 1:20-21).

Yes, Jeremiah was energized by the Holy Spirit of the Triune God who revealed His will and purpose, and the message that the prophet gave to Baruch was direct from the mind and heart of the Almighty for the children of Israel.

Paul told his son in the faith, Timothy, that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). Now, the phrase, "given by inspiration of God," in the Greek literally means "God-breathed" or "God-inspired." These words allude to the true doctrine of inspiration — **PLENARY VERBAL** — which means that God breathed His words through human authors without crushing their individuality or literary style, and that His complete and cohesive message to man was thus recorded.

### False Theories of Biblical Inspiration

But let us consider for a moment some of the false theories of biblical inspiration.

First, there is the **NATURALISTIC THEORY** which would eradicate every vestige of the supernatural from Scripture. This position is infidel to the core, and claims that Bible writers were only inspired as were Milton, Tennyson, Browning and the "Immortal Bard," Shakespeare. We absolutely reject this theory, for any casual observer knows that the Bible stands alone and makes the writings of mortal men appear puerile.

And then there is the false theory of **PARTIAL INSPIRATION**, which makes the assertion that only portions of the Bible are inspired. The devotees of this position say the Scriptures contain the Word of God, but are not through and through the Word of God; that inspiration can only be ascribed to certain books and sections of the Bible.

Of course, such foolish reasoning implies that the Bible contains much that is not the Word of God — much that is error. But we would ask this pertinent question: *Who is to decide which part of the Bible is inspired and which part is not inspired?*

The Lord Jesus Christ gave the command: "Search the scriptures." He did not say: "Search the Scriptures except portions of Genesis and certain chapters of Daniel and parts of Malachi." And we reiterate Paul's affirmation: "ALL SCRIPTURE is given by inspiration of God." Suffice it to say, true Christians are not willing for their faith to rest upon the teachings of a partially inspired Bible!

And then there is the **ILLUMINATION THEORY** which also is utterly untenable. This position suggests that the writers of the Bible were inspired in the same way but to a greater degree than Christians of any generation may be enlightened in spiritual things. Thus, Peter, James, and John were inspired in the same manner as were Luther, Zwingli, and Knox.

And, of course, there are some modern skeptics who suggest that the **THOUGHTS BUT NOT THE WORDS ARE INSPIRED**, a position which is equally ridiculous as the other false theories mentioned. The venerable Canon Westcott well said: "Thoughts are wedded to words as necessarily as body and soul."

Yes, we reject these human theories as spurious and accept the Bible for what it claims to be — the inspired, inerrant, infallible Word of God! We agree with the eminent believer, Henry Venn, when he said: "Give me the plenary verbal theory with all its difficulties. I accept the difficulties and humbly wait for their solution. But while I wait I feel I am standing on a rock!"

On September 30, 1953, when multiplied thousands of people gathered to herald the advent of the Revised Standard Version of the Bible, I attended one of the services of "Thanksgiving and dedication" sponsored by the National Council of Churches. The local clergyman who addressed that congregation said some very nice things about the Authorized Version, but then he smiled and said: "Some people seem to think that the King James Version is the Bible used in Heaven." By this I presume he meant to ridicule those who did not unquestioningly accept the product of the Standard Bible Committee which was appointed by the International Council of Religious Education of the National Council of Churches.

Now, we do not agree with the old woman who said: "If the King James Version was good enough for the Apostle Paul, it is good enough for me!" We recognize that the King James Version is not infallible, but we do claim that the original writings of all Scripture included in the sacred canon were entirely without error, and that every Word of the Bible in its primal autograph was absolutely pure and came

(Continued on page 8)

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— THE END —



## Should We Burn the R.S.V.?

(Continued on page 7)

from the mind and heart of God, to be faithfully recorded by men who were motivated by the Holy Spirit.

It is true that none of the original manuscripts is in existence today; however, any sincere scholar will tell you that a most careful study of the earliest copies, translations and quotations which are available provide irrefutable evidence that the King James text of the Bible is a very close reproduction of the original.

How we should rejoice that our faith as Christians rests upon a solid foundation—the bedrock of the Bible's authenticity. We as Christians do not found our religion upon the figment of man's finite fancy; we do not build our credo upon the shifting sands of speculation. Thank God we have the fact of a supernaturally inspired, infallible, divinely authoritative volume as the basis of our preachments and practices.

But let us return to the thirty-sixth chapter of Jeremiah. In verses 21 through 23 we find

### II. The Insidiousness of Infidelic Scholarship

*"So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth."*

Here we have an ancient illustration of the principle and method of the destructive criticism of the modernists. We are reminded, as we read of Jehoiakim vehemently lacerating the sacred scroll, of the hatred Antiochus Epiphanes manifested toward the Law of the Lord, and the Emperor Diocletian ordering universal destruction of the Holy Record. We also remember the burning of the writings of Wycliffe and Luther by the powerful church authorities of their day who were opposed to the truth of God's Book.

But believe me, old Jehoiakim can claim distinguished companionship among many of our contemporary churchmen who, under the guise of reverent scholarship, seek to undermine the authenticity of truths that faith has never questioned! Yes, Jehoiakim's kith and kin are with us still. With their infidelic blades they whack away at the divine teachings of God's infallible Word.

Now, all informed believers know that many of the officials of the National Council of Churches are noted as exponents of modern liberalism. The Council's Division of Christian Education has time and time again published literature that denies many cardinal doctrines of the Christian faith.

Alert Christians also are cognizant that the translators of the Revised Standard Version are practically all modernists and that almost unanimously the twenty-two men listed on the flyleaf of the book have long since let the world know by tongue and pen that they are opposed to the deity of Christ, His virgin birth, His bodily resurrection and His blood atonement for sin.

You see, these twentieth century Jehoiakims talk very suavely, they phrase their sentences impeccably, they season their preachments so artfully with pinches of Scripture so as to oftentimes deceive even the elect. Yes, these cultured critics say many nice things, but herein lies the danger! *It is not always what the modernist says, but it is often what the modernist fails to say that brings him under the just condemnation of God.*

Now, I wish to make it clear to all of my readers that I am not opposed to new translations of the sacred Scriptures. All sincere Christians are thankful for every faithful translation, for each has its value and its worthwhile contribution. In the preparation of a sermon, I oftentimes refer to many translations seeking to secure the various shades of meaning of a text. All evangelical scholars readily admit there is a need for a new standard version of the Holy Scriptures in modern English. Many of the words and phrases in the King James Version are now archaic and prove awkward for the modern reader. All intelligent believers are eager to know of new discoveries and more ancient and more authentic manuscripts in the Hebrew, Greek, and Aramaic languages which might throw new light on the accuracy of the Bible.

No, we are not opposed to a new version of the sacred record, providing it is a good one. Now, what is a "good" version of the Bible? Let me answer this question by way of an illustration.

My mother owns a little antique shop down in the southland. There she has on display many old water tumblers: some colored and opaque, others crystal and transparent. Now, when you pour water into one of the colored glasses, the liquid is obscured, but when you pour water into the crystal tumblers, you can easily see through the glass and behold the water. Here you have the difference between a good translation and a poor translation. If you cannot see the water of God's Holy Word clearly, then the version is poor.

The Revised Standard Version is a colored tumbler and it oftentimes beclouds the crystal water of God's message. Even though its revisionists have corrected some of the archaic forms of the King James Version, we fear they have allowed their theological prejudices to cast ominous shadows over the original autographs.

Permit me to mention just a few basic objections to this recent publication.

#### 1. Attack on the Virgin Birth

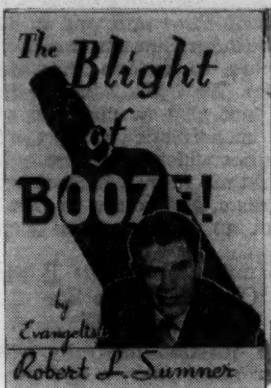
First of all, an attack is made on the VIRGIN BIRTH OF CHRIST. The tragic translation of Isaiah 7:14 is enough to repulse any sincere Christian. In the light of the best scholarship, there is absolutely NO JUSTIFICATION WHATSOEVER for rendering this important prophecy of Isaiah as have these liberal revisers.

Now, the Hebrew word of which "virgin" is a translation is "almah." It is derived from the primitive root, "alam," meaning "to veil, to conceal, to keep out of sight." This is a feminine word and signifies "a lass, a damsel, a maid, a virgin." When these translators substituted the phrase "a young woman" for the recognized "virgin" they subtly but surely attacked the supernatural birth of Christ. If they were men who actually believed that Jesus was begotten of the Holy Ghost, it seems they would have used "virgin" in the text and relegated the synonym "a young woman" to the infinitesimal footnote. But no, like Jehoiakim of old, with their penknives of prejudice, they would cut out from the Old Testament the cardinal prophecy of the virgin birth and cast it into the kindled flames of their own liberalism.

And equally blasphemous was the footnote on Page One of their New Testament in the first two million R.S.V. Bibles, which, in re-

(Continued on page 9)

Free



So many requests came in to us after "The Blight of Booze!" by Robert L. Sumner was printed in THE SWORD OF THE LORD, that we decided to put it in pamphlet form. Here it is—in 24 pages, 5½ x 8 inches, and FREE with every retail order of Sword books worth \$2 or more. This good for a limited time only. Sword of the Lord, Wheaton, Illinois.

## Temple Tour to Bible Lands Planned for 1956

Again the unique thirty-five day tour by air to Europe and the Middle East known as Temple Tour to Bible Lands will be available to the Christian public in 1956. This tour which visits London, Paris, Rome, Cairo, Beirut, Damascus, Amman, Jericho, Jerusalem (six days), Haifa, Nazareth, the Sea of Galilee, Tel Aviv, Athens, Corinth, and spends the last five days amid the beauties of Switzerland where Reformation history was made, will feature as special devotional lecturer, Dr. Walter Hughes, well known to Bible conference audiences in both the United States and Canada.

This tour which is scheduled July 13 through August 16, 1956 will be directed by Dr. George A.E. Salstrand of Temple Schools. Anyone wishing a folder describing this tour which covers 15,000 miles, visiting ten countries, may secure the same by writing the director, Dr. George A. E. Salstrand, % Tennessee Temple Schools, Dept. SL, Chattanooga, Tennessee.



Rev. Tom Malone

Christ" (Phil. 3:20). Paul, while in an earthly prison, considered himself a subject of Heaven!

### II. Partakers of Christ (Heb. 3:14)

*"For we are made PARTAKERS of Christ, if we hold the beginning of our confidence steadfast unto the end."*

How this truth needs to be emphasized in this day of spiritual darkness and apostate religion! We are not saved by merely signing a decision card or shaking the preacher's hand or kneeling at an altar. To be saved means to actually become a partaker of Christ; that is, to have Him become a part of you and you to become a part of His body, the Church. There is a vast difference between "getting religion" and actually partaking of Jesus Christ. Jesus used some strong language in John 6:48-53:

*"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is*

(Continued on page 9)

## Partakers of the Things of God

(Continued from page 1)

taker of the heavenly calling. The nation of Israel had an earthly calling, but the church has a heavenly calling. The key word in the book of Hebrews is the word "better"; it is used a dozen or more times in the epistle. Jesus is shown to be better than angels, better than Moses, the law, the old covenant, the old sacrifices, etc. The believer is shown as having a better hope, better promises, better substance, better resurrection, better country, etc.

Now the calling of a New Testament believer is the best calling any man has ever experienced. Israel was called to an earthly land—Canaan; the church is called to a heavenly country. Israel had

nations to subdue and wars to fight and burdens to bear even after she reached the land of her earthly calling; but, thank God, we are called to a heavenly country where there are no wars, no tears, and no burdens. Think of it—a land where the sun never sets, a land with no graveyards and funeral parlors, a land with no hospitals! I am glad for this. I have seen so much suffering and tears in hospitals. I have seen so many people die there. I am glad there will be no hospitals in Heaven.

Now, Heaven has become a part of us and we a part of Heaven. Notice what the Word teaches: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus

"...the BEST"

Robert G. Lee, Pastor  
Belleme Baptist Church  
1206 Court Street  
Memphis, Tennessee  
August 8, 1955

Dr. John R. Rice  
Sword of the Lord  
214 West Wesley St.  
Wheaton, Illinois

Dear Dr. Rice:

I am so sorry to be so late in giving you a comment concerning your book, "THE KING OF THE JEWS" — a really wonderful commentary on the Gospel according to Matthew.

Of all the commentaries on Matthew's Gospel that I have read and studied during the years I have been pastor, I must say this is, for me, the best. It explains so many things that people are puzzled about. It goes into details about some matters that students want and need to know.

It gives no shadow of a doubt about the promised millennial reign of Jesus to be merged into the everlasting reign of God.

I am glad and grateful for you using your time so diligently, for your thinking so wisely, for your devotion and loyalty to Christ bringing to us treasures in value far above rubies out of the Gospel of Matthew. Often shall I turn to your book for the great doctrines it sets forth and for the glorious setting forth of Jesus, King of the Jews, King of kings, and Saviour of the world. Surely all who fail and refuse to read and study your commentary will rob themselves and others to whom they minister of Scriptural and doctrinal treasures.

Yours earnestly,

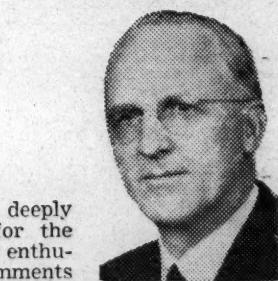
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We are deeply grateful for the warm and enthusiastic comments of noble men of God about Dr. Rice's commentary on the Gospel according to Matthew, THE KING OF THE JEWS. More than 1,000 copies were sold before it came off the press. One Christian university will require its use by some 1,100 ministerial students. It has been made a monthly selection by a Christian book club, by an unanimous choice of six famous judges.

Anyone teaching and preaching on the Gospel of Matthew needs the scholarly riches of this commentary, yet the humblest Christian can read it with constant delight and understanding. Scholarly but warm-hearted, evangelistic. Explains Scripture by other Scriptures. Multitudes will agree with Dr. Robert G. Lee that this commentary on Matthew's Gospel is for them the best.





## Should We Burn the R.S.V.?

(Continued from page 8)

ferring to Matthew 1:16, stated, "Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ." All devout scholars know that if anything is made clear by the Word of God it is that Jesus was the actual incarnation of Deity—Very God of Very God—begotten of the Holy Ghost, born of an earthly mother who knew not mortal man.

Matthew corroborates the fulfillment of Isaiah's prophetic utterance concerning the virgin-born Messiah when he said:

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1:22, 23.

Let us remember that our faith as Christians rests upon the truth of God Incarnate. If it were possible for a group of biased ecclesiastics to succeed in disproving the virgin birth of Christ, then our Saviour would have been nothing more than a good teacher—a religious leader, and He would have needed a saviour from sin as well as Buddha, or Confucius, or Mohammed, or any other mortal. And if Jesus needed a saviour from sin then He was not the Son of God, and if He was not the Son of God He was guilty of blasphemy and the Jews were justified in condemning Him to death.

### 2. Attack on the Deity of Christ

Even though this erroneous interpretation of Isaiah 7:14 is possibly the most glaring instance, there are many unfortunate renderings in the Revised Standard Version which CAST ASPERSIONS ON THE DEITY OF OUR LORD JESUS CHRIST.

It will be remembered that the religious leaders who crucified Jesus did not think He was Deity either. If they had believed in His Divine Sonship, they would never have demanded His death. It is still true today: "He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23b).

### 3. Clever Innovations

These modern, Jehoiakim-like revisionists, with their CLEVER INNOVATIONS, have altered the true teaching of the Scriptures.

By manipulating quotation and punctuation markings;

by paraphrasing, interpolating without italics and deleting at random;

by unwarranted interpretations, they have seriously departed from the best methods of scholarly Bible translation.

An excellent admonition for these revisers to ponder is the warning found in Revelation 22:18-19:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

### 4. Unitarian Tendencies

And we cannot overlook the UNITARIAN TENDENCIES of the National Council Bible. These divines have refused, in most cases, to use the pronouns for the Lord Jesus Christ which they have reserved for Deity. An example is found in Peter's great confession of faith. Here in response to Jesus' interrogation concerning His Deity, Peter is made to remark: "You are the Christ, the Son of the living God."

Conservative scholars justifiably ask: "What right have these men to consider themselves competent to pass judgment on every passage in the New Testament where Jesus is addressed with the purpose of deciding whether or not the speaker recognized His Deity?" This is the most audacious presumption imaginable!

### 5. Surreptitious Character of the Preface

But we must also take into account the SURREPTITIOUS CHARACTER OF THE PREFACE of this volume. These men, like all modernists, have mastered the fine art of almost saying something. Those who read beyond the surface of their cunningly devised introduction quickly discern their aversion to a divinely inspired Bible. They condescendingly state that

"The Bible is more than a historical document to be preserved and it is more than a classic of English literature to be cherished and admired. It is a record of God's dealing with man and of God's revelation of Himself and His will."

But nowhere in their cleverly worded preface do they state that the Bible is an "inspired" record, or an "Infallible" record or a "true" record. To them it is simply "a record of God's dealing with men."

And last of all, we object to the National Council's, together with the publishers of this volume, Thomas Nelson and Sons, exercising what in sales parlance is known as IMPLIED CONSENT. That is:

1. Trying to "sell" the churches of America to accept this Bible as their standard before even granting them an opportunity to examine it, and,

2. In a gigantic pre-distribution advertising campaign, telling the unsuspecting masses that the Revised Standard Version will replace the King James Version in most English speaking churches, and

3. That it is the authorized and official Bible of Protestantism.

Who ever heard of an "official" Bible for the Protestant church? It appears that these ecclesiastics are trying to out-Rome Rome! When the National Council of Churches insinuates that it speaks for American Protestantism it is guilty of flagrant prevarication. There are millions of sincere Christians and multiplied thousands of Bible-centered churches and many hundreds of conservative scholars who are not in the fold of the National Council and never will be!

We will not accept this National Council publication as the "standard" or "official" version of the Holy Scriptures, but will firmly retain the King James Version until a competent, creditable, Christ-centered copy of the Word of God be given us in the English vernacular.

Years ago, a man by the name of John Roach Straton stood in the pulpit of our church in New York City to debate with one of the leading skeptics of his day. As the pastor of Calvary Baptist Church contended for the faith once delivered to the saints, he said:

I am frank to say that I have no respect for the radicals in the Protestant denominations who insist on staying inside and tearing down the faith of the church while they still eat the

(Continued on page 11)

## Partakers of the Things of God

(Continued from page 8)

the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Notice particularly that Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (vs. 53). What does this mean? I am sure that it means more than joining a church, signing a decision card, or shaking a preacher's hand. To get the meaning, let us go to a very important Old Testament passage. In Exodus 12, which deals with the Passover, we read:

"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall EAT it. And they shall EAT the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall EAT it."

The Israelites were to take the blood of the passover lamb and sprinkle it on the door posts; then they were commanded to roast the lamb and EAT it. It was to become a part of them! They were partakers! It is interesting to note that man fell by EATING the forbidden fruit. Had he merely looked at it or even touched it, he would not have fallen, but he ate, he partook of it and that caused his fall. You may admire Jesus, He may be a great hero, but to the saved one must "partake"—he must have Christ through the work of His Holy Spirit to become an essential part of his very life. The heavenly manna had to be eaten, else it was of no avail. The water from the smitten rock was to be drunk, else the thirst could not be quenched.

Some people teach that this passage in John 6, where Jesus said, "Eat my flesh—drink my blood," is speaking of the ordinance of the Lord's Supper. This cannot be true. When Jesus spoke these words, the New Testament Church as we know it had not been established. The ordinance of the Lord's Supper had never been instituted or observed. When Jesus spoke of EATING and DRINKING of Him, He was using this as a divine illustration to show that to have eternal life one must by repentance and faith partake of His own glorious person.

Friend, be sure that you are a partaker and not just an admirer of Jesus.

### III. Partakers of the Holy Ghost (Heb. 6:4)

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made PARTAKERS of the Holy Ghost. . ."

We have neither the time nor the leading of the Lord to attempt an exposition of all we believe that this passage deals with. We hope to do so at some later date, but suffice to say at this time that Word of God doubtlessly teaches that EVERY believer is indwelt by the Holy Spirit. Every believer is not necessarily filled with the Holy Spirit, but every child of God has within himself the blessed presence of His Person. One cannot be saved except by His incoming. This is clearly taught in such passages as Romans 8:9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ [the Holy Spirit, for He is mentioned not less than nineteen times in this chapter] he is none of his."

One becomes a Christian by being born of the Holy Spirit. "Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Paul in writing to the weak and immature believers at

Corinth said, "What know ye not that your body is the temple of the Holy Ghost WHICH IS IN YOU, which ye have of God, and ye are not your own" (I Cor. 6:19). We are "partakers" of Him who dwelleth not in temples made with hands but makes His home in the body of every true believer.

### IV. Partakers of Chastisement (Heb. 12:5-9)

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

Note especially verse 8 of this passage: "But if ye be without chastisement, whereof all are partakers. . ." We are prone to think that chastisement is always undesirable and is only for the wayward and disobedient Christian, but here we read, "all are partakers," and then in verse 7 the question is asked, "What son is he whom the father chasteneth not?" We are plainly told in verse 8 that if there is no chastisement there is no sonship!

What does this all mean? Is every believer chastised? The answer is yes! The word for chastisement in the New Testament means "child train." It not only involves rebuke but includes instruction and teaching also. We train our children in two ways: first by the spoken word we tell them what to do; secondly by the hand of punishment. God deals with His children likewise. He "child trains" or teaches by the spoken word; then if the spoken word and instruction goes unheeded, He sometimes brings physical punishment upon His children. How serious this is! Child of God, if you persist in living in flagrant violation of God's Holy Word you leave God only one alternative. God was forced to use this severe method of chastisement upon some of the Corinthian believers. "For this cause many are weak and sickly among you, and many sleep." (I Cor. 11:30).

### V. Partakers of His Holiness (Heb. 12:10)

"For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be PARTAKERS of his holiness."

God's purpose in every Christian is that we are to be able to be "conformed to the image of His son." We are able to be made "like Him." Chastisement is designed of God to purify and make more holy the life of the child of God.

I have read somewhere the incident of two scientists at work in a laboratory. One was holding a

flame under a certain element in a test tube.

"How long shall I hold the fire to it?" he asked.

The other answered, "Until you see your reflection in it."

This is the way God sometimes works in the lives of His children. He holds the fervent flames of chastisement to us until His own likeness is seen in us. How wonderful to be a child of His and to be under His loving care and supervision! He knows what is best at all times for His own and He never fails to minister to their needs.

Great is His faithfulness!

— THE END —

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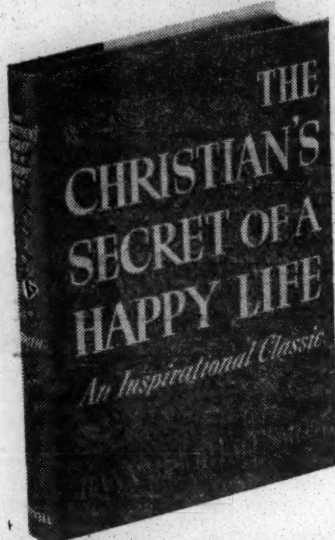
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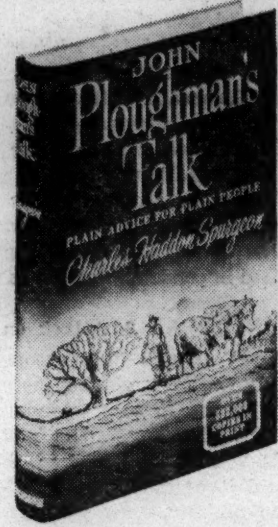
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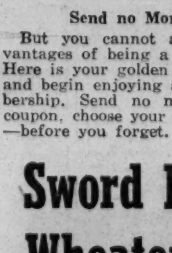
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## A Question of Profit and Loss

(Continued from page 1)

states it just as strongly as it can be stated—"If he shall gain the whole world." Imagination cannot measure the world's resources, its materials, its wealth, its mighty means. We are utterly confounded as we try to comprehend the vastness, the richness, the wondrousness of the resources of this world. A small part of it, if one shall own it, shall make its possessor inexpressibly wealthy, speaking after the fashion of men. If one should own this small city, he would be counted the possessor of marvelous wealth. If one should own a tithe of the resources of this city, what a wealthy man he would be, speaking after the fashion of men! If one owned this imperial State, what a wealthy man he would be! If he owned this fair nation, what a Croesus in wealth he would be! If he owned one particular product of the world, all of that product, how wealthy such a man would be! But the Master states the case for us just as strongly and broadly as it can be stated: "If he shall gain the whole world."

Nobody ever has gained it. Several men have tried to do so. Alexander tried it, and thought he had gained it, and stood there weeping by India's seashore, be-

cause he thought there were no other worlds for him to conquer. And yet there were other lands even at that time, unexplored, and other peoples, unknown to Alexander. He had conquered only a small portion of the world. Napoleon sought to master Europe and he made many conquests. What a titanic man, what a Colossus was he! He terrified great countries and small countries alike! He went from one military achievement to another, until at last it looked as though he was going to bring Britain under his rule and sway! But he had his Waterloo. A self-centered man always has his Waterloo. The day comes to king, or Kaiser, or emperor, or ruler—proud man, mighty man, whoever he is—self-centered, when he shall go down "unwept, unhonored, and unsung." These and other men tried to gain the world, but failed.

### The Whole World Could Not Satisfy

If they had gained it, if any human being were to gain it, the world would not satisfy. We are prone to seek things which we imagine will satisfy the human heart, and yet if we had them in all their vastness, richness and plen-

itude, still would we be utterly dissatisfied. Take material wealth. How men expend their brains, their wills, their intellects, their keenest judgments, their imaginations, their energies, all their powers, in the accumulation of material wealth! And yet, if one should get it all so that every piece of property on all this planet should be owned by one, it would fail utterly to satisfy.

Croesus got great portion of it. Fabulously wealthy was he. So wealthy was he that with his wealth he could buy a vast kingdom, and then would have enough left to buy still another kingdom. But his wealth did not satisfy him. Do you recall his exclamation when he came down to die? Piteously he wailed out the expression, again and again: "O Solon! Solon! Solon!" And when the watchers by him asked him what he meant, he said: "Solon told me that though my money did not satisfy me while I was living, when I came to die it would satisfy me, and I am crying to him to tell him that I am more miserable now, dying, than ever before." He had vast wealth but died like a dog in the ditch. And if a man should get all the banks, and all the ranches, and all the properties, and all the mines, and all the material resources that are to be had on this planet, still he would be utterly unsatisfied.

Again, full many a time men chase after that thing called fame—that transient, evanescent, unsatisfying thing, called fame. But when men get it for a season, how it gets away! The man whom the crowd says, "Hosanna!" today, is likely tomorrow to have it cry

in his ears, "Crucify him!" How fickle, how unsubstantial, how fleeting, how unsatisfactory is all the fame, all the popularity, all the honor, that earth can give!

And then, full many a time people spend their lives in running round which is called "human pleasures." Solomon tried it to its last fearful finish. And what a tragedy was much of his life! Everything that could appeal to the physical senses was tried by this man, who began so well, but whose head was turned, and whose heart was so wretchedly spoiled by human emoluments and honors and blessing which were accorded him.

And when at the last he had sipped at all the fountains, and had inhaled the perfume of all the flowers, he cried out with a pessimism never excelled in human speech: "Vanity of vanities, all is vanity!" Said he, "I have tried it all, and all under the sun is but weariness to my flesh." That is the world with God left out. That is the world at its very best. That is the world with all it can give, and all that it has; all that it can marshal, to fortify and reinforce, and inspire, and gladden. The world at its best will not, can not satisfy an immortal soul!

### The Wealth and Joys of the World Do Not Last

The world does not satisfy, because it does not last. We need to remember that. One of the tragedies, indeed, the supreme tragedy of human life, is that often when a man thinks he is ready to live, he must die. The most fitting symbol of human life is that of

the broken shaft. Even when a man has his wits about him, and thinks he is sound in judgment, discerning and careful, he is stricken with paralysis or apoplexy, and hurried away, shambling down through the Valley of the Shadow. So that if a man could get possession of all the world, what would it amount to in view of the fact that he could have it only for a brief day? There is but a step between us and death. The stoutest, heartiest, bravest, most valiant man in all this world has only one short step between him and death. Suppose he had the world, what would he do with it, with a space of such brief duration as that?

What is your life? It is like a vapor that appeareth for a little time, and then vanisheth away. It is like the mist of the morning, dissolved and broken by the mighty sun. What is your life? It is like that swift-passing ship. Do you see it? There it is! But how quickly it dips beyond the horizon! What is your life? It is like the grass, which groweth up in the morning, but in the evening it is cut down and withereth. What is your life? Swifter is it than the eagle on his flight. So that if you got the world, all its wealth, and all its honor, and all its pleasure, just at the time when you were gloating over them you would be hurried down the way of dusty death.

### How Poor Earth's Riches at Death!

Then what are you going to do when you come to the swelling (Continued on page 12)

## Should We Burn the R.S.V.?

(Continued from page 9)

bread of the church! I cannot regard them as either consistent, courageous or honest men.

Robert Ingersoll was, in the beginning, a son of the church; but when he lost his faith he had the fairness and courage to step out of the ranks and carry on his propaganda on a self-supporting platform of his own making. Therefore, while deploring and even execrating his views, one could, nevertheless, respect the man for his consistency and honesty.

I agree wholeheartedly with this statement of my eminent predecessor—the insidiousness of infidelic scholarship is appalling.

But in the twenty-seventh, twenty-eighth and thirty-second verses of the thirty-sixth chapter of Jeremiah's prophecy we find

### III. The Indestructibility of the Infinite Scroll

"Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned . . . Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words."

All of the roll that Jehoiakim had cut out with his penknife, all that he had burned in the hearthfire of his luxurious winter palace, "The Lord God restored and added thereto even with multiplied judgments."

Someone has well said of the Bible: "The deathless Book has survived three great dangers:

- the negligence of its friends;
- the false systems built upon it;
- the warfare of those who have hated it."

Down through the centuries the Bible has withstood the onslaughts of the severest attacks. In every age, blinded by their prejudice and governed by their passions, evil men, like Jehoiakim, have sought to cut it to pieces and destroy it: but the Bible, like God Its Author, will never die! It is a "tried stone laid in Zion" that will survive every storm unsullied and unscathed. Its Eternal Message will abide even though "heaven and earth shall pass away."

In summing up his destructive work, *The Age of Reason*, Tom Paine wrote these words:

I have gone through the Bible, as a man would go through a wood with an axe on his shoulder, and fell trees.

Here they lie; and the priests, if they can, may replant them.

They may, perhaps, stick them in the ground but they will never make them grow.

But the annual output of approximately forty million copies of the Word of God has proven the falsity of the infidel's foolish prophecy. Jehoiakim and his modern prototypes might as well try to annihilate the Almighty as to try to obliterate the Word of God, for the Bible "liveth and abideth for ever."

The great poet, Sir Walter Scott, was right when he wrote:

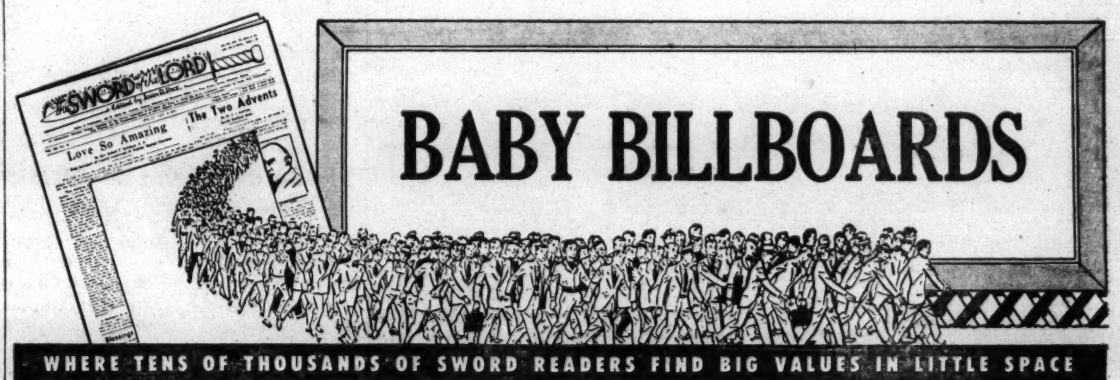
Within this awful volume lies  
The mystery of mysteries:  
Happiest they of human race,  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch, to force the way;  
But better had they ne'er been born,  
Who read to doubt, or read to scorn.

Paul's admonition to the church in Galatia is worthy of meditation:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6-9.

"FOREVER, O LORD, THY WORD IS SETTLED IN HEAVEN."

—THE END—



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## News Notes

### J. Edgar Hoover Says:

J. Edgar Hoover, head of the Federal Bureau of Investigation, a world authority on statistics of vice and crime in the United States says:

"Only one out of twelve persons in our country attends church; "Seven out of eight children quit church and Sunday School attendance before they reach 15 years of age;

"Fifteen million 'sex' magazines are printed monthly and read by one third of the American people; "There are more barmaids in this country than college girls; "One million American girls have venereal disease; 100,000 girls disappear every year into white slavery, one million illegitimate babies are born annually and perhaps a million illegal abortions are performed annually;

"Our nation harbors three times as many criminals as college students;

"A major crime is committed every 22 seconds, an aggravated assault or rape every hour, a murder every 40 minutes;

"There are 60 suicides in our nation daily;

"Three out of ten who start as light drinkers end up as drunkards.

"As a nation we spend about \$750 on pleasures, sins, cosmetics and amusements to every dollar we give to foreign missions.

"Read, pray, weep, as you consider America's dreadful spiritual plight."

### Glasgow Pastor Attacks Graham's Conservatism

Glasgow—Evangelist Billy Graham's interpretation of Christian-

(Continued on page 12)

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## A Question of Profit and Loss

(Continued from page 11)

of the Jordan? When the real you leaves the old body in which your spirit has lived for sixty or seventy years, or forty or thirty, or more or less, and you go down into the Valley of the Shadow, what are you going to do then with all your money and material resources? You will do just what one of the greatest financiers in the East did awhile ago. His name placed on the wires would put the financial world into a quiver but when he came to that last day he sent for a friend, a man of God, a glorious preacher, and when the preacher went into his room at eventide the mighty financier said, "I wish to be alone with this preacher." And then, as they were alone there, the minister said to him, "What is it you wish, Mr. Vanderbilt?" And he said, "Oh, Mr. Deems, I want you to sing a song for me, and then I want you to pray, for I am dying tonight." The minister said, "What do you want me to sing, Mr. Vanderbilt?" And Mr. Vanderbilt said, "Sing that song:

*Come, ye sinners, poor and needy,  
Weak and helpless, sick and sore;  
Jesus ready stands to save thee,  
Full of pity, love and power.*

"Sing me that. I am a poor sinner at the very best. And I need help from above." Not a word about his railroads; not a word about his stocks and bonds; not a word now about the things human and earthly. He was sinking into the grave, and he needed more than earth could give him.

Another one of the great financiers of our nation was asked awhile ago, "Aren't you exceedingly happy?" And he said, "Happy about what?" "Happy because you have so much wealth." He said "All I get out of it is my board and clothing, and endless worry. That is all I get out of it."

The poet was right:

*This world can never give  
The bliss for which men sigh  
'Tis not the whole of life to live,  
Nor all of death to die.*

*Beyond this vale of tears  
There is a life above,  
Unmeasured by the flight of years;  
And all that life is love.*

*There is a death whose pang  
Outlasts man's fleeting breath.  
Oh, what eternal horrors hang  
Around man's second death!*

### Earth's Gains Will Not Count at God's Judgment

Suppose some man could grasp the world in his arms and gloat over the fact that he was its possessor, what do you think he would do when he met God at the judgment throne? Every one of us must meet Him there. Whatever events the future has for us, here is an inescapable event. Every human being will stand yonder before God's throne of judgment, and we shall there answer for the deeds done in the body. We shall answer for the use and the abuse of every privilege in life. We shall answer for the way we have lived year by year, and hour by hour, and moment by moment. We shall answer for the words spoken by our lips, for the secrets cherished in our hearts. We shall answer for everything, public and secret, that may attach in any way to us. What would man do there with the world on his back, if he could carry it there, without God? Oh, the tragedy of a human life without God!

My attention was called by one of our distinguished citizens yesterday to two great citizens in another city, whom we both knew. He said that the ghastly thing about it was that they lived without God and that they put the stamp of their influence on every young man in all that city. As we spoke of those men and commented on how they had lived, and how they had died, we shuddered to think of the wide swath of influence they had cut through that long generation. I knew them both. I had preached to them both. I had done my best, my little best, for them both. I had seen them grow white-haired and stoop-shouldered. I had seen the years pass on, until their years, because of the infirmity of age, made their lives practically an intolerable burden. They touched thousands of lives, and put only the

touch of materialism on those lives. Oh, the suicide of it! The tragedy of it! No man has a right to exert that kind of baleful influence on others. No man has the moral right to occupy a position in the occupancy of which some other man may hide or get hurt. No man has that right. Since every man must choose his own way, let him look about him and say, "Since I must live my life, I will live it in a way not to harm a human being by the power of my example. I will seek to help rather than hurt all who may follow me."

### II. THE ETERNAL LOSS OF THE SOUL

That is one side of it. Now, Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Over against the world Jesus sets a human soul. And He asks, where comes in the profit, whatever your gain, even though it be the loftiest that the human imagination can conceive, if you make all that great gain at the loss of your soul. The value of the soul cannot possibly be estimated adequately. But that it is of surpassing value in God's sight is quite evident.

### What Your Soul Cost God

If we look at what the soul has cost God—your soul and mine—something of its value will begin to dawn upon us. God so loved you that He separated Christ from His heart and sent Him to earth, to be a man, to be born of a woman, to live under the law, to keep the law, and to suffer for you and die for you. God thought that much of a human soul. "The Son of God, who loved me and gave Himself for me," is the way the Scripture speaks of the death of Jesus Christ for sinners. Oh, that sacrifice!

You will think a soul is of vast worth if you will seriously reflect upon Jesus' thirty and three years He was here. You will think a soul is of great worth if you watch Jesus during the three marvelous years of His public ministry, and see how, by precept and example, He sought to point men in the upward way. You will think a soul is of worth if you go where you can watch the echoes of the Master's prayer in Gethsemane's shadows that fearful night, when He cried, "O my Father, if it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." You will think a soul is valuable if you can see Jesus after they have stripped Him and laid upon His back forty stripes save one, and again, as you see Him go forth to Golgotha's hill bearing His own cross, until at last He faints from weariness and loss of blood under that burden. You will think a soul is valuable if you watch Him there, and realize that it is all for you. You will think a soul is of surpassing value, if with your mind and heart you see Him there, as they nail Him to that accursed cross, and lift it up, and leave Him there to die that cruel death for you—you will think a soul is valuable.

"Father, forgive them; they know not what they do," was a petition He made for you and me, as well as for the men about Him, as He hung on that cross, and there made atonement for your sin and mine.

If the soul of man had not been of infinite value, God would never have permitted such a sacrifice as that for a human soul. The redemption of the soul is the most costly transaction earth ever saw. It cost the suffering, the shame, the death of the Son of God, that the human soul might not die forever. Surely, that soul is of infinite worth which could necessitate such an outpouring of Love Divine.

### The Capacities of a Human Soul Prove Its Worth

And then, you will see its value if you will consider for a moment the capabilities of a human soul. Oh, who can measure the capabilities of a human soul? That soul was made in the image of God, and though such soul is fallen and marred, covered with the muck and mire of earth, yet

such soul has a marvelous relation to its Almighty Creator. I do not wonder that Shakespeare, the greatest dramatist of the centuries, said, "What a mighty piece of work is man! How noble in reason! How infinite in faculties! In form and movement, how like an angel! In apprehension, how like a God!" Oh, the capacities of a human soul. That human soul, tonight wallowing yonder in the gutter, made bestial by sin, is worth more than the material universe, because of the capacities of such soul.

Will you think about how much a soul can know, how much you and I are to know? When we have been in the house of life yonder ten thousand years, we shall still be pupils, and Christ, the Divine Master, will Himself be teaching us. There will come a time when the least man in this room, the least informed man, shall know more than the world combined shall know this side of the grave. One soul, the least of all, shall progress higher in the endless eternities than the whole world knows this side of the grave. Oh, the capacities of the human soul!

### The Eternal Existence of the Soul Indicates Its Infinite Value

There is another truth about the soul of which I desire to remind you. The soul is to live forever. Solemn, even terrible thought, that the soul is to live forever! The soul of that little baby, born yonder in the modest cottage or in the palace today, is to live when the stars and the moon and the sun have all been rolled away. It is to live forever! And that tramp, beating his way from door to door in our city, his soul is to live on forever. And that abandoned wreck of humanity is to live on forever and ever. What capacities does a human soul have!

### The Loss of the Soul Is Total, Irreparable Loss With No Remedy

And then there is another thing for us to remember. When the soul is finally lost, it is an entire loss. When Francis the first was defeated at the famous battle of Pavia, crying like a child, he said to his men, "My men, we have lost here today all except honor." When men have not lost their honor, they can go on and on. When they have not lost their honor, they can rise up and face the foe. But when the soul is lost, it is a total loss. When the soul is finally lost, it is a loss without any compensations. There are compensations for many human and earthly losses. For example, there was a great fire in Chicago, some years ago, and a hundred thousand people were turned out of house and home before the flames could be quenched; but the outcome was that better buildings and sanitary quarters were made in that section of squalor and wretchedness and frightful poverty and dreadful disease, so that out of the fearful loss there came compensations of great value. Long years before there was a fire in London, one of the greatest fires in human history, and it seemed that the great world-city was utterly doomed. Yet out of that holocaust came better buildings and sanitary conditions. London took on new hope and new health, physical, mental and moral, because of the rehabilitation of the wastes occasioned by that great fire. There are losses which have within them great compensations. But the loss of a soul is a loss without any compensations. If a man die in his sins, unanchored to Jesus, the sinner's Saviour, his is a loss without compensations.

And most tragic of all, if a man's soul be finally lost, then the loss is irreparable. If the soul be lost finally, it is an eternal loss. Some losses can be repaired. A man may lose his health, and by dint of patience and perseverance he may recover it and be a strong man again. It is often so. A man may lose his property yet he may gather his powers and concentrate his energies and recover it and more. A man may lose his position in the realm of human honor. Some enemy, some foe, some opponent may drive him to the wall, and yet he may summon his pow-

## News Notes

(Continued from page 11)

ity was attacked by a "liberal" Congregational minister here as "a medieval travesty of the spiritual value of our faith."

Rev. H. S. McClelland called the doctrines advanced by Dr. Graham, who concluded his six-week All-Scotland Crusade on April 30, "a terrible idea of God to give to the world."

"It may be all right in Tennessee or Texas," he said, "but I thought we had left it behind here. This impulsive doctrine is simply a relic of the primitive religions from which Christianity has come."

"However sincerely and eloquently he proclaims it, it is the fundamentalist, and the fundamentalist's faith is just where it was 600 years ago."

Mr. McClelland said he was "amazed" that none of the ministers who packed Kelvin Hall here for the evangelist's rallies protested against his "primitive

ers and tomorrow recoup all his losses and carry his flag to a higher pinnacle than ever before. But when a man goes out into eternity unanchored to Christ, the soul is lost, irreparably and eternally.

I should like to ask you this question: Are you giving your soul a chance? You must be the judge. No man can answer for you. Each man must answer for himself. Judas sold Jesus for thirty pieces of silver, about fifteen dollars in our money, and went the way of eternal waste. He is called "the son of perdition," what means "the son of waste." Hell is the land where men have lost out forever. What are you doing that your soul may live and prosper? O my friend, let Christ save your soul! You cannot save it. If you could, He would not have come, and Calvary would not have been necessary. Let Christ be your Saviour. Do you hear His voice? "Today, if ye hear my voice, harden not your heart." Do you feel miserably guilty because of your sins? Then hear Him say, "Though your sins be as scarlet, I will make them as white as snow." Do you feel that your weaknesses are many and pitiful? Let that not deter you, for Jesus says, "He that cometh to me, I will in no wise cast out." O my fellow-men, how are you treating your souls? Let us bow our heads and ask the all-wise God to make us wise enough to realize that the whole world is as naught compared with the salvation of the soul through Christ Jesus, our Lord.

—From the book, **WHO IS JESUS?** Courtesy, Eerdmans Publishers. Used by permission.

### Decision for Christ

You have read Dr. Truett's sermon. He has gone to Heaven eleven years ago. But today you have read his message from God. Now let the editor plead with you. Today repent of your sins and turn to Christ as Saviour. Do not suffer the awful eternal loss of your soul. No matter what you gain, it will all be lost if you do not take Christ and be saved and go to Heaven. I beg you to honestly repent, trust Christ as Saviour and sign the following decision form. Copy it in a letter and mail it to the editor today.

Evangelist John R. Rice  
SWORD OF THE LORD  
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Truett's sermon, "A Question of Profit and Loss." I admit that I am a poor lost sinner who needs saving. I am convinced it would be folly to risk the loss of my soul for anything else in the world. Today I repent of my sins. I honestly, in my heart turn from them, and turn to Christ. I depend upon Jesus Christ to save my soul. I give Him my heart now, this moment. I will claim Him openly as my Saviour and set out to live for Him today. This moment I commit myself to Christ, depend upon Him, surrender to Him.

Signed \_\_\_\_\_

Address \_\_\_\_\_

and untrue interpretation of the Bible."

"There was great pity in my heart," he said, "when I saw that frightened crowd of converts—frightened by a long string of texts. I wanted to rise and tell them they were frightened of an unreal danger. I could have read them many texts which could have shown them the unreality of their fears. But, of course, I would have been put out."

### Can't Beat Grandma

She is 87 and still able to hold her own in any exchange of wit. One day recently her youngest granddaughter came over to visit her.

"Grandma," she said, "it seems like every time I come to see you, you are reading your Bible."

"Yes, dear you're right. You see, I'm cramming for my finals."

A. L. C.

—Moody Church News

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